



Baldev Singh Chib

Deva - Vatala

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Amar Prakashan

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18506
O'CLOCK

decapitation

In the name of those
oppressed widows of children,
young men and old martyrs...
who were riddled with bullets
of religiously-fanatic beasts
and went to sleep forever
hungry and thirsty
in the lap of their motherland.

"When a community loses its self-respect, that community reaches a stage where it is no longer a community."

unknown

"If you want to erase or destroy a community, destroy its history. That community will disappear on its own."

lord macaulay

"History is the thing which should be given first of all in the hands of children. Because it stamps patriotism and true intelligence on their tender hearts."

Rolls

History is very important to know about our ancestors. If there is no history, then no matter how much the people of that caste or community boast, nothing can be believed to be true. It is through history that the coming generations get to know about their past and their morale is boosted.

chib

Religion will remain and the earth will also remain, but the empire of injustice will one day be destroyed, my resolve with faith in Lord Vishvambhar will remain firm.

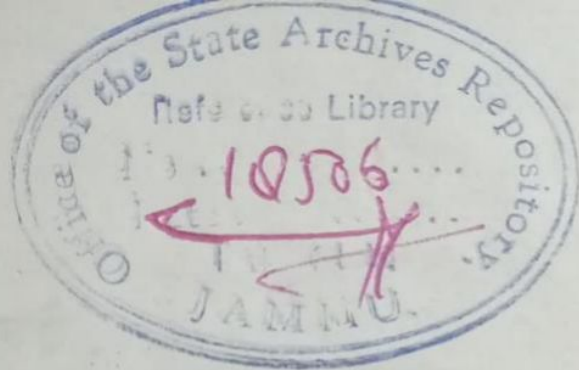
Maharan Pratap

The Guru's Sikhs will be ideal Hindus in their attire.

There will be no difference between Hindus and Sikhs and unity will have to be maintained. The Guru's Sikhs will die for the protection of Hindu religion and the interests of Hindustan.

Shri Guru Gobind Singh

੧੭੨੩-੧੭੬੫



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Deva - Vatala

For the freedom of the country, the people of India made amazing sacrifices and suffered many kinds of pain. The British were forced to bow down before the patriots. While leaving, they divided India in such a way that its ill-effects are visible to everyone even today. The conditions that the residents of Bengal, Sindh, North West Frontier Province, Punjab and Jammu Kashmir had to face at the time of partition will be difficult to forget for centuries. It is a long story of how much pain and suffering the residents of this unfortunate state had to endure due to the differences between the late Pandit Jawahar Lal Nehru and Maharaja of Jammu Kashmir Shri Hari Singh Ji. Even after 42 years of independence, Jammu Kashmir remains a global problem. This important history of half a century has taken many turns and is currently moving towards a serious situation.

In 1947, the Hindus of Muzaffarabad, Poonch, Rajouri, Kotli, Mirpur and Bhabar of Jammu Kashmir were subjected to heavy atrocities. Thousands of people were killed in those days and lakhs had to become homeless. The beautiful cities of Mirpur and Bhabar were completely destroyed. "Deva-Watala" of Tehsil Bhabar was such a brave fertile region that was considered the backbone of Jammu Kashmir and the bravery of its heroes was famous far and wide. It was the brave men of Deva-Watala due to whose strength Maharaja Ranjit Singh and Gulab Singh both could not defeat the Bhim King Sultan Khan in a direct fight. The painful story of the destruction and ruin of that strange land has become an unknown chapter of the unique history. Readers will be able to get many types of information from this short history.

Om

two words .

I don't know how to write well, yet I have a great passion for writing. Even though I try and work hard, I still cannot write beautifully. If you are more educated, you would be laughing after reading my articles. It is possible that some readers may like my thoughtful writing. This is my hobby, due to which I have been successful in writing many small books, many of which have been printed and have reached the hands of the public and due to lack of much money, they are lying with me. If money can be arranged for them, they will also be printed or will remain with me.

I have loved history since birth. Reading history, seeing the ruins of old palaces and forts, and wandering in them for hours gives me great pleasure. I get so attached to many historical places. I wish I could stay there for years. Among hundreds of such places in India, Chittorgarh has attracted me the most. Looking at that holy place, I felt as if I had spent years there. I feel a connection with that holy place from some of my past lives. I still wish to spend the last days of my life living there. I once had a conversation on this subject with the famous monk of Arya Samaj, Shri Amar Swami ji in Ghaziabad. They did not approve of my permanent stay there. She did not just say, "That place is very good. The environment there has become very clean and pure due to the sacrifices of thousands of satis and martyrs, yet it does not seem appropriate for a single person to live there because it is desolate."

Apart from Chittorgarh, there are hundreds of such sacred places in Rajasthan alone, where countless sacrifices have been made for the freedom of the country. Hamir Chauhan's Ranthambhor even today came to fulfill his promise and surrendered.

The sacred memories of the heroes who wore saffron clothes and attained martyrdom to save the life of Mir Maqbool Mongol have been imprinted on their chests and have silently become a repository of bravery for the students of history. The soil of Haldighati has been coloured forever by the blood of countless martyrs.

Apart from this, the fort of Maharani Jhansi, the famous forts of Gwalior and Bharatpur, the unique ruins of the palaces of Rani Durgavati in Madhya Pradesh and the many heroic stories associated with them, the main gate of the wonderful fort of Chandbibi of Golkonda, the Ajay Garh of Daulatabad, the Singh Garh of Shivaji Chhatrapati and the historical forts of Raigad and the ancient huge fort of Kalanjar also boast of the glorious history of the Indian past. Look at the capital of India, Delhi. Every inch of this metropolis is filled with beautiful pages of history. The golden material of history is scattered at every place in the city spread over miles. The land of this city has seen the days of prosperity of the Pandavas and Chauhans and has also suffered the pain of the atrocities of Aurangzeb and the massacre of Nadirshah Durran. Delhi is a city on which the eyes of the world have been fixed not only today but thousands of years ago. Delhi has seen thousands of colours of the cruel world. Its streets, markets and stones have been stained with human blood hundreds of times. The land of Delhi hides many types of incidents within itself.

In the freedom struggle of 1857, Major Hudson killed two princes of the last emperor of the Mughal dynasty, Bahadur Shah Zafar, near Khooni Dwar and drank their blood to quench the thirst of his sinful mind. Mughal princesses who had never stepped out of their palaces. What happened to those poor girls. They were forced into the homes of the dragoons and stone-pelters. For the protection of truth and his religion, Shri Guru Tegh Bahadur was martyred in front of the Red Fort along with his two followers Bhai Mati Das and Bhai Dayala. What should I write and how far should I write? Writing the history of Delhi is one thing, but reading and knowing its history is also not everyone's cup of tea.

Time is very ruthless. It does not take long for it to change. When it is in someone's favour, it takes him to heights even higher than the sky.

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And if it goes against someone, there is no place left for him even on earth. The cycle of time is very ruthless. It does not support anyone. To raise someone and destroy someone is its only work. That is why if a student of history works carefully, he gets great pleasure. When I get lost in the search of history, I start gaining knowledge of this perishable world. I get a special kind of pleasure from this. To get this pleasure, I read ancient history. I should get any book of history, whether it is of a nation, community or a single clan. It is only from history that we come to know what kind of people came and went. According to a poet.

The thrones of Gor give the address of those who have the throne.

The search starts till here, there is nothing beyond that.

What did I sit to write and where did I go. This is my weakness. Where do I have the power to write history? I cannot even do small tasks of the world. Whatever happens is good. I have tried many times to write history and I am still trying. As long as I live, I will keep enjoying writing and reading about history in the name of God.

This is about the old history which my eyes have not seen. Which I have only read through books or heard from elders. Now I am going to write the story of that history which I have seen myself and every incident of which is true and without imagination. This history is of my own birthplace. The soil in which I was born and whose food and water I ate and grew up, here I learnt to read and write a little. Forty years have passed since I left this holy land, yet my heart yearns and eyes yearn to see it once. It is possible that I may not get time to see it. There are many among us who have seen good days after coming here. They have forgotten their birthplace. I am not one of them. I still have the same love and affection for my birthplace as I had earlier. I am restless with the same love.

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Being so, I am daring to write a few words. This will be a valuable material for the readers in the future.

There is nothing special about my birthplace that I will write here. People knew that area as Deva-Vatala. The area was Kandi. We used to drink water from the ponds. Bajra roti and mustard greens were our favourite food. Yes, there were one or two things about that place. Firstly, the mangoes that were grown in that rocky land are unmatched anywhere. After leaving my country, I travelled all over India but I did not find any better mangoes than my mangoes. There is a lot of grafted mangoes in India but I found such natural mangoes to be lacking. The second thing was about the residents there. After reading this article of mine, some people may think that what nonsense has the writer written. But this is true. People of today should not form this opinion about the people who came from "Deva-Vatala". Were these the people who are being praised so much? But this is true. The people and their ancestors who were there forty years ago have all vanished. There is no trace of them left. The valour, courage, love for truth, civility and etiquette of these people have all been destroyed due to uprooting. Can today's man guess from the Quadi Mughal who sells horse saddles on the streets of Delhi that the ancestors of this poor man were the supreme rulers of India? The same is the condition of the people who have come from Deva-Vatala these days. They have been ruined in every way due to the plunder of their homes. The cycle of time has crushed them to pieces.

On reading this history of mine, some readers may think that Deva-Watala was being discussed, but forty-fifty other villages are also being mentioned in it. Therefore, for the information of those who think so, I think it is appropriate to write that Deva-Watala is not just the name of a village but the name of an area. Many villages were included in it. Before the reign of Maharaj Gulab Singh, the entire area from Munawar Tawi to the gate of Kadhala was called Deva-Watala. This area was captured by the children of Daso Khan Chib on the strength of the sword.

The Chibbas had taken over the area for a long time. Apart from the Hindu Chibbas, the Jat community was also present in considerable numbers in that area.

Before the Chibbas took over, the owners of this place were Rajputs of Suddan, Baddan and Kuldán castes. Most of them were killed in the battles with the Chibbas and the rest fled towards Poonch. Two families of the Kuldán brotherhood lived in a village named Kanjal till 1947. Apart from this, nothing is known about them as to where they disappeared.

Where did the people of Jat Brotherhood come from in that region?

Despite great efforts, it could not be ascertained. There is no authentic historical book available on that region. Nothing is known about this Brotherhood even in the "Tarikh Chibbal" of late Master Major Singh. There is no written document from the time of Rajgan Bhibar that tells anything about this Brotherhood. History is silent till the establishment of

Jammu state.

There is a branch in Jat brotherhood called Samotra. Initially people of this branch were called Samotra Chib. With time people of this branch started moving away from Chibbos and started having relations with Jat brotherhood and slowly became a part of that brotherhood. It is famous about this branch that a Chib had a love marriage with a Jat Kumari. Their children were called Samotra. In those days caste restrictions were very strict. This branch could not get a brotherhood in Chib brotherhood and this branch got separated from Chibbos. In reality Samotra people were Chibs and are Chibs even today.

Apart from this, when other branches of this brotherhood settled and spread in this area, it can be assumed that this brotherhood must have come here from Punjab because after Nader Shah Durrani, due to the continuous attacks of Ahmed Shah Abdali, the condition of Hindus living in Punjab had become very weak. The people were very sad due to the new attacks and their Hindu religion and honour were in danger. At that time, the area of Deva-Watala was on the other side of the route of the Aakmankaris. In this area

There were many dense forests in which it was possible to hide and protect oneself from the enemy. In this way these people gradually came here to protect their religion and lives and must have settled here. With time the number of this brotherhood kept on increasing. These people were very hardworking, skilled in farming and were physically strong and brave. In this way, due to their good qualities, they mingled with the local people and became permanent citizens of this place.

In that area, other castes were present in very small numbers apart from Chibbas and Jats. In every village, there were one or two families of blacksmiths, tarkhanas or washermen. All of them were followers of Islam. Apart from these, there were some Mirasis as well. These people, along with being singers, used to make a living by narrating heroic tales of their ancestors to the Chibbas. There were two or three villages in that area whose residents were all Muslims. Among them, the names of Barnala, Tibba and Khabuje are notable. A village named Malot also had a large population of Muslim Chibbas. Raja Sohbat Ali and Raja Mohammad Khan of that village were big tenants and respected persons.

This is a small outline of Deva Vatala. The old people know what happened to the people living here later. Some of those who knew more have also passed away. Some people have a very short memory. They forget old things quickly. It has been 40 years since we were displaced. Those who were infants at that time. Now they have spent their youth and have grown old. How much love do those infants and today's generation have for their birthplace? These people only understand that Ranbir Singh Pura or the area of Jammu is their birthplace. Most of the people have forgotten or will soon forget the things before this.

Keeping these things in mind and being distressed by the separation from my birthplace, a thought had been coming to me for many years that I should also write something about that area so that if in future someone needs these things, this story of mine can prove to be helpful in the research of the coming generation and historians.

Chand helped me a lot. He was also a great patriot and generous person.

On 9th August 1947, the first group of Hindu Sikhs from Pakistan entered the state as refugees. They were lodged in the fort of Paddhar (Ranibar Garh). Those poor people had nothing to eat. They had come only to risk their lives and those of their children. As soon as we got the information, I and late Master Sai Das started asking for donations from the people. We collected two sacks of gram roasted on the furnaces of the village and flour and pulses separately. We loaded all these things on horses and reached the refugee camp. That was the first day of my life when I saw hundreds of homeless people with my own eyes and gave them something to eat and drink. After satisfying the hunger of the unhappy guests, we returned after dark. After that, groups of Hindu Sikhs started coming in large numbers. Apart from the school and Thakurdwara of our village, the shelves of all the shops of the village were also filled with those distressed brothers. Me, Raijada Jagan Nath Thakur Ravi Singh, Master Sai Das, Thakur Babu Singh and Thakur Wariyam Singh Chadak were always engaged in serving the visitors as per their capacity. Pandit Tara Chand Bhog was a simple person. He did service work with all his heart and soul in those days, which cannot be forgotten. That poor man could not save his life, he was martyred at his home. His mother was also killed. We all worked day and night to serve the visitors. We got the sick treated and those who died without any help, we used to carry them on our shoulders and perform their last rites.

In those days many people used to laugh at us seeing us doing this but we used to ignore such things and used to remain busy in our work. I used to go to the border with Jaladar Charan Das during the day to distribute liquor and coins and to keep an eye on the border security posts and Mr. Jagan Nath and Thakur Ravi Singh used to remain busy in serving the guests coming to the village. Late Thakur Babu Singh also used to stay with me.

I don't know from where the owls came to the trees of our village in those days. They used to hoot in terrifying voices at night. This way we had complete faith in them.

why only me Write? Any other person can write this. I don't know why no one else did. Everyone has their own hobbies.

One thing is true which I am writing for myself. The person who writes about himself has to face great difficulties. Whatever I am going to write, all its incidents are true and I have seen lakhs of them. I have been more fortunate than anyone else in my area to face those situations. I continued to perform this important task for three months continuously. I did not have the slightest fear of dying in those days. Despite being a non-combatant, I worked very bravely with the state soldiers in many fierce hand-to-hand fights. The soldiers and officers were very happy with my activities. I was also entrusted with the responsibility of bringing liquor, coins and military equipment from Jammu for my area. This task was given to me by Thakur Prabhat Singh ji. Thakur Sahib was the jailer of this area and the supreme authority in those days. Even the state soldiers used to do everything only after asking him. By the grace of God, I was his most trusted worker.

One day I and late Pandit Baij Nath ji were involved in the battle of Pindi village. That day there was a fierce encounter with Pakistani soldiers. Bullets started firing. Our comrades managed to retreat from the west while Pandit ji and I got stuck there and we saved our lives by hiding in a sugarcane field. We remained hidden there till evening and survived by taking the help of darkness. If the enemy army had advanced a little that day, someone else would have written this story. One day something similar happened in Bhangali and then the incident was even more terrible. In that time of crisis, those who had sacrificed everything and taken up the task of border security, Jaildar Charnadas Jamadar Jagat Singh both were in the forefront. Late Jagannath Vaidya B.A. also performed the work of writing and reading in our village office very efficiently. In those days I was a teacher in my village school but I did not have time to teach the children. Our headmaster Thakur Tripat Singh was not happy with my work but he did not do anything against me. Late Master Duniya had a great deal of support in my work.

It was becoming clear that now our village is also going to face some trouble.

In those days the Muslims living in our villages were very scared. They were sure that they would not be able to save their lives and go to Pakistan, although Pakistan was 5 miles away from our village. Hindus were not as cruel as Muslims. Thousands of people mourned the murder of Master Sardar Khan 1 and his entire family while crossing the border. On receiving the information, Pandit Baj Nath and I immediately reached the place where the family was lying dead. Both of us performed their last rites by putting soil on the bodies of all of them. Apart from them, one or two Muslim families were also killed, but most of the Muslims from that area were saved and went to Pakistan due to the kind Hindus. Some Muslim families had come to Jammu with us at the time of our displacement, who went to Pakistan via Sialkot. It seems very difficult to find an example of the good treatment given to the Muslims living in our area in those days.

After the uprooting, many times the educated people of our area would sit together and in their conversations they would recount stories of the past. Every matter would be discussed. Sometimes the late Master Major Singh's work "Tarikh Chibbal" would be discussed. His great work would also be discussed. Keeping in mind the importance of history, it was considered very important to write about the upheaval of 1947. This was a very difficult task. Who would do it? Everyone would talk about it but no one was ready to take the responsibility of it on his own.

In this era, who has so much free time to devote to such a long task? When every person is wandering day and night in the pursuit of filling his stomach. No one has time to even talk to others. Today, even if one of our own people dies, there is no time to attend his last rites. People are busy earning money. In today's time, who would do such work which requires a long time and there is no hope of getting any benefit from it.

If this work had been done some time ago, it would have been easy to do. At this time, many people who knew about those events have died. Getting proper information about that time has not only become difficult but impossible. Today's generation has forgotten the past. People have started flying in the new air.

I had discussions and discussions with Thakur Sindhuri Singh on this subject many times. He is very wise and experienced. He also stressed on the creation of this history and inspired me to do this work. I love him very much and I started the work in 1972 as per his orders. It was my earnest wish that this work should be completed in his lifetime. I worked very hard for this and put in a lot of effort according to my intelligence. This work was long and difficult. I had to face many difficulties in doing this but with the grace of God and the blessings of the martyrs, this work of mine was completed according to my wish. When I read out a part of my story to late Thakur Sahudev Singh, he liked it very much but added one more thing to it. He said that if the names and villages of the martyrs are also given in this history, then it will become more beautiful. It will come alive. I agreed with the order of Thakur Sahab. This work was very difficult and it was not easy to complete it. Still I started searching for the martyrs by roaming from place to place. While doing this I had to answer many questions. When I would ask any house in a village that who all were killed in 1947? Then I would get the immediate answer that whether the family members of those killed will get pension or money. Many people also thought that this person who is taking so much trouble to go from house to house to write the names of the people killed many years ago will definitely get some benefit from it, otherwise why does anyone need to do this. I had made up my mind to do this work. That is why I kept on doing my work while tolerating such things from people. Many times after listening to some things I would start cursing myself too, then

After thinking for a while, I would go to some village or the other for my work. The biggest difficulty for me in this work was that among Hindus, the last rites of the deceased are performed after four years and then the deceased becomes a Pitra. After eight to ten years, the family members forget the name of the deceased. It was almost 30 years now. Many people had even forgotten the names of the deceased members of their family. I tried my best to ensure that whatever work was done was correct and whatever names were given, there was no mistake in them so that the real picture could be brought out. I completed this great work of mine in twelve months by meeting thousands of people and visiting hundreds of villages. In this work, I got full support of Thakur Kripal Singh Chiv and late Pandit Gyan Chand Deda. Both of them kept roaming with me like madmen from village to village and door to door.

All the incidents written in this history are true and the names are correct. Whatever happened has been written in this, if there is any omission in it, then it will not be my fault but that of the person who told me about that incident. I myself was there till Gakhdi. Till there, I have seen everything with my own eyes. But the massacres of Pirmonga and Kabutargala happened after me. I have tried my best to know the truth about them from many people. According to my understanding, all the things are correct and true. These have also been confirmed by Pandit Paras Ram, Thakur Chain Singh, Subedar Kripa Ram and Master Brahma Singh. All of them are very intelligent and educated people. Master Brahma Singh had seen the massacre of Pirmonga from a mango tree. He was sitting hidden on a mango tree in the darkness of the night when the terrible massacre was happening below.

The list of martyrs clearly shows that killing of thousands of people is not an ordinary matter and neither can a small number of enemies kill so many people. This attack on Deva Vatala was carried out by the Pakistan government as per a plan. At that time, there were tribals with the Pakistan army, but still the Pakistan army was responsible for the attack. The attackers attacked with terrifyingly destructive weapons according to the time.

They were well equipped. Every civilized person in the world bows his head in shame after seeing and hearing the atrocities committed by the Pakistani army on the unarmed villagers in that attack. Armies conquer countries. Apart from Deva Batala, the Pakistani army did the same not only in Mirpur, Rajouri, Poonch, Baramulla, Muzaffarabad and Uri but also on the entire border of Jammu and Kashmir. It was completely unfair and shameful for the Pakistani government to do so.

How were the preparations made in Pakistan for the big attack on Deva-Watala? The story of how Pakistani goons and Kabalis were armed was told to me by Sardar Amar Singh who was then imprisoned in Lyallpur (after the verdict) Pakistan jail. "In those days, it was widely announced in Pakistan that those who would come forward to participate in the victory of Deva-Watala would get weapons from the army camps of Gujarat and Jahlum. The weapons given to those who would be martyred there would not be asked back from them and those who would remain alive would have their weapons taken back but the looted goods would not be asked for. Those who participated in the war would be called Ghazi and those who died there would be given the status of martyrs, this is also confirmed by the speech of late Dr. Lehna Singh which he gave in Jalandhar city in 1948. Sardar Amar Singh had also told that many trucks carrying the bodies of Pakistanis killed in that big attack had arrived and were buried in many graveyards. This clearly shows how busy the Pakistanis were in those days.

After the defeat of Deva-Watala, when Indian forces reached Jammu and Kashmir in large numbers, they moved towards Deva-Watala. They had a fierce clash with the enemy army in that area, and the Pakistani army retreated in defeat. Once again this area was liberated from the enemy. Our soldiers used to patrol that area during the day and return to their headquarters in Chhamb at night. In those days, our people harvested the wheat crop themselves. The entire area remained under the patrolling rights of our army for several months. In those days, the commander of the patrolling army there had written to his division headquarters to take this area under his permanent control and make Watala his military center instead of Chhamb. The reply to that letter of the commander was

In 1889 the Division Headquarters had asked him whether he was capable of doing so with the strength of his army? If yes, then write it down. In reply to this the regional commander had asked for permission to proceed without more reinforcements but why he was not allowed to do so after that has become a mystery.

To throw light on this puzzle, the author deems it appropriate to write a strange incident. Which is absolutely true and happened to him. If this incident is written in its entirety, some readers will start suspecting it to be a lie. Because the person with whom the author had spoken is not alive at this time. Therefore, I will write it with a little reduction. It so happened that on the day of the Gakhadi massacre, I went with my mother through a straight path which was very short but dangerous. God supported us, we did not face any problem on the way and we reached Akhnoor on 25 November. On 26 November, I met Prithi Singh, a resident of Dhamuli, he told me that thousands of people of our area are trapped in the enemy's circle around Pirmonga Nath's Samadhi. If they do not get military help soon, they will all be killed. If they get help immediately, many can be saved. I was facing a difficult problem as to whom should I ask for this and help the needy people. For this I contacted Master Guldev Singh Chib and informed him about the dire situation. At first he was lost in thought. After that he gave me a car and sent me to Bakshi Ghulam Mohammad in Gulam Bagh Guest House. Master Jagbir Singh was also with me at that time.

Bakshi Ghulam Mohammad was the Chief Emergency Officer of Jammu and Kashmir at that time. It was in his hands to send the army anywhere in Jammu and Kashmir. On reaching the guest house, I had a heated argument with them. Bakshi sahab did not pay proper attention to what I was saying. He could not tolerate my truthfulness and lost his temper very quickly. Angry Bakshi uttered such words which were not appropriate for the time. It became clear from them that the people in power in Jammu and Kashmir at that time were deeply in favour of the destruction of Deva-Batala.

After the clash with Bakshi ji, we three met the Governor of Jammu, Lala Chet Ram Chopra, at the Press Ground in Jammu. We told him the whole story. He was very sad to hear our words. He behaved very sympathetically with us. He took us in his car to Satwari and there he introduced us to Brigadier Kulwant Singh and Brigadier Raos. Along with this, he also explained the importance of Deva-Watala to both the high officials. Both of them also did not help us in saving the people trapped in our encirclement and advised us to meet Bakshi sahab and Doctor Karan Singh ji's maternal uncle Nichind Chand again. We had already met Bakshi ji. Only meeting Thakur Nichind Katoch was left. Chopra sahab took us with him to the royal palaces. Meeting Thakur Saheb there, Chopra Saheb apprised him of all the circumstances and explained to him a lot about the importance of Deva-Watala and even said that if Deva-Watala is not saved at this time, then it will be difficult to save Jammu. He insisted on saving the people surrounded at any cost. Despite all this, all our efforts were in vain. Thakur Nichind Chand could not do anything for us. We all returned disappointed. We could not do anything for our dying people. We were helpless and had to leave them to God's justice. It is surprising that the Brigade Commander of the Indian Army, who was also responsible for law and order at that time, and Governor Chopra could not send even a contingent of army help to save the dying people. Can it not be guessed even now how Deva-Watala was destroyed? On 23 November 1947, there was a big attack on Deva-Watala, people kept dying. On the evening of 25 November, there was a disaster near Pirmonga, on 26th there was the tragedy of Mohkadayala and on 27th there was the massacre of Kabutar Gala. But sadly, no help of any kind was received from the rulers of Jammu and Kashmir and thousands of human lives were lost. After all this, the news was spread that the people of that area were very brave and courageous and if they had not gone out for looting, no one could have killed them.

What more injustice could have been done to this area than this. If Deva- had been taken with foresight as per the wish of the military commander of Chhamb Had we taken full control of the Vatala region, had that area been with us, we would not have faced the innumerable difficulties of today and have had military superiority would have had the fortune of seeing the face of Chamb and thousands of people would not have had to rot in the ashes for years. Call it a mistake of time or a political ploy, but it is true that our country had to suffer a great loss due to this and is still suffering. After that, ceasefire was imposed on 1 January 1949. When the ceasefire line was drawn, most of that area was given to Pakistan. This line went towards the north, cutting Deva-Vatala into two parts.

In March 1950, it was decided to settle the people of the western region of that area temporarily. They were taken from the refugee camps of Nagrota and settled in the tehsils of Jammu and Ranbir Singh Pura. Those who were outside the camps were also given land. At the time of settlement, every family living in the camps was given 8 acres of canal land and 12 acres of wasteland along with Rs. 500 each. It will be known later that after settling the people of the western part of this area, the people of Deva were instructed to return to their homes again. At that time, most of the families there had gone to their old homes and some, fearing the border incidents, continued to live here by hard labour. Those who had gone also returned after suffering from the Pak war of 1965 and suffering loss of life and property. In 1996, many families were settled in Hira Nagar, Anandpur, Ramgarh and Sei. Some were also settled in Makwal, however, many people returned to their homes.

In 1971, there was devastation again. Those who were rendered homeless were again admitted to camps. After the ceasefire, as per the Shimla Treaty, along with returning the territory won from Pakistan, the fertile and militarily important region of Chhamb was also given to Pakistan to straighten the new control line! In this way, Chhamb along with Deva was also given to Pakistan.

also left us forever and the border of Pakistan extended beyond Vatala to the western coast of Munavaratti. This was the second big mistake of the Indian government. The consequences of this mistake will be known later! At this time eighteen thousand families of Deva and Chhamb were left homeless, destitute and landless. Those people stayed in camps for a long time. Finally they were settled in many places in ravines and drains by giving them some money.

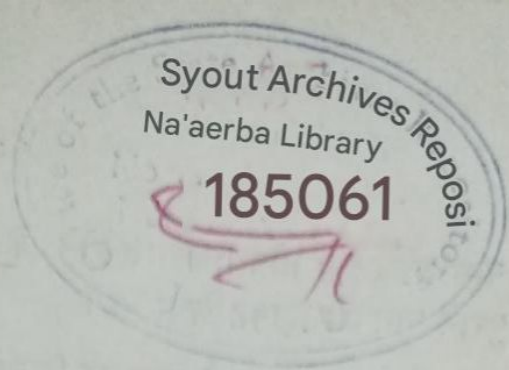
These are the horizontal and horizontal lines of the picture of our birthplace. You will know everything if you read it in detail. I have named this short history as Deva-Vatala. By reading this, the coming generation will be able to know many things about the birthplace of their ancestors. Along with this, they will also know what happened to us when India became independent in 1947, how much sacrifice we had to make for independence, all these things are known only from history. This is why history is written. Actually, I had completed it in 1983, but due to financial problems, it could not be published. Now I have made up my mind to get it published. If God blesses, this year itself it will be published and reach the readers. By getting it published, my mind will get peace and I will be successful in this work which I have been doing for years.

When this work of mine is completed and "Deva-Batala" is in the hands of the readers, I am not concerned with what the people of our area will say about it. I am only happy that the work I had undertaken was completed by the grace of God. For this I will be heartily thankful and grateful to God and to all those who inspired me to write this or who helped me in some way or the other to complete it.

13 January 1988.

Yours sincerely,

Baldev Singh Chib



Deva-Vatala through the window of history

For centuries, the Chibbas ruled over Deva-Watala. If a student of history is interested in knowing something about the Chib Rajputs, he will have to go back a long way. These days, these people live in different places in Jammu province. Forty years ago, Devas used to live in Watal and these people were the proud owners of the Chibbal area. If we go back even further, the villages of Nah and Dhan were also inhabited by them. "Chhatten ki Vaan" still narrates the history of the Chibbas. It still tells us that those were the days when the diamonds, pearls and weapons of this community with a glorious history were safe on my banks. I had kept them hidden in my chest for years. There was no limit to the honesty and loyalty of Jango Bhatt, who had spent a major part of his youth hoping for a bud that would bloom someday.

It will not be appropriate for the seeker of history to stop now. He will have to go further back. Now our attention goes towards that region whose mountains and valleys, the bends of the Bhimber river, beautiful and unspoiled scenery, gardens and stepwells, palaces and promenades once used to attract every human being. When Queen Noor Jahan stayed at Bhimber for the first time while going on a tour of Kashmir, she was very pleased to see the beautiful atmosphere there. In a state of happiness, these words came out of her mouth, "Indeed, this place is suitable for a capital. I praise the intelligence and foresight of whoever has chosen it for this task." Before Noor Jahan, Emperor Akbar was also very happy to see Bhimber. He changed the old name of this city and named it Akbarabad after himself.

The name disappeared with the end of Akbar's life and people again adopted the old name.

Bhibar is the city ruled by Chibbos' ancestors for generations. This city has been the center of the centuries-old culture of that area. Once, four miles from that city, a caravan stopped near the village of Magloora to rest for a few days. That caravan had no destination and no definite target. Its aim was secret and its destination was unknown.

Little did Raja Narayan Chand Katoch, the leader of that caravan, know that this place would be his destination and Bhibar town would be the capital of his children, whose saffron flag adorned with Swastika fluttering on the tower of the fort situated on a high hill would be visible from far away. The old rulers of Bhibar would be wiped out and Raja Narayan Chand's promising prince Chib Chand would start a new dynasty in his name and Kohsthan Bhibar's princess Puja Devi would become its queen. She was the only princess of her parents, whose beauty had spread the buzz in hundreds of miles of Bhibar and thousands of princes were eager and restless to marry her. But what a fate, where was Princess Bhibar and where was the prince expelled from his kingdom Kangra (Himachal Pradesh)? Such was God's will.

After resting for two-three days in Magloora, Raja Narayan Chand decided to move ahead. He needed money for his next journey. For that, the king gave one of his precious ornaments to one of his officers and sent him to the city to sell it. As per the king's order, the employee took it to the city. When he went there, he showed the ornament to the jeweller and asked him to sell it. The jeweller was surprised to see that precious ornament. A doubt arose in his mind that such a precious ornament studded with diamonds cannot belong to a stolen person. It can only belong to someone. When an ordinary jeweller asked him whether this was in his hands, he said that he had stolen it.

How did you like it? The officer told that this ornament belongs to my master Raja Narayan Chand Katoch who is currently camping in Magloora village of your kingdom. As per his order, I have brought it to you to be presented to you with the ornament in front of the King of Bhibar. When the King of Bhibar came to know about the arrival of King Narayan Chand, he called him to his palace and made him stay with him with great respect as a royal guest. At that time the young prince of the king Chib Chand was also with him. As soon as he saw the prince, the King of Bhibar thought that he was a suitable groom for his princess. The King of Bhibar was very happy to see the unique prince because he did not have a son. The king needed such a handsome, healthy and noble prince.

In this way, Raja Narayan Chand remained the official guest of the King of Bhibar for some days. The King of Bhibar served him well and respected him. After that, he requested the King for the auspicious marriage of his princess with Prince Chib Chand. King Narayan Chand happily agreed and when the auspicious time came, Chib Chand got married to the beautiful princess Puja Devi of Kohsthan Bhibar. Raja Chib Chand spent his time happily and peacefully till the lifetime of the King of Bhibar. When the King's life came to an end, the courtiers started playing wrong tricks. There was a rebellion against King Chib Chand and the chieftains refused to accept a person who had come from outside as their king. This was a very difficult time for King Chib Chand. After all, he was also a prince. He had also seen a lot since birth. He was already adept in politics. He acted in such a way according to the circumstances and handled the situation with such intelligence that within a few days many chieftains became his allies. Some were killed. When the opposing group became weak, some of them apologized out of fear and surrendered. After gaining complete control over the kingdom, the wish of King Chib Chand was fulfilled.

It happened. Raja Narayan Chand had passed away before he could see that auspicious moment.

Even after the situation calmed down, the opponents kept waiting for the right time. As has been written above. Despite everything, no one could stand in front of the efficiency and intelligence of King Chib Chand. After dealing with the opponents, the king strengthened and expanded his kingdom within two to three years. He managed the kingdom with such ability and policy that even his enemies accepted his supremacy. That king proved to be very powerful and brave. The king himself was from the Katoch dynasty, but after him his descendants were called Chibs. All the Hindu Muslim Chibs that you see today are the descendants of that brave and glorious king. The Chib youth of today do not even know that apart from Hindu Chibbs, we have other Chib brothers. There are, and there are many. They all live in lakhs in the districts of Jahlam and Gujarat in Pakistan and in Mirpur district of Jammu and Kashmir. They are happy and well-off people. Before the partition of the country, most of them were big Jagirdars. Some were not Jagirdars but were still big landowners and tenants. As time and circumstances passed, they all became Muslims. The entire area in which we all lived was known as 'Chivbhal'.

In those areas of Pakistan or Kashmir which are currently under the control of Pakistan. These people live in the villages named Thutha-Rai Bahadur Pothirajan, Bakohal, Dak, Khal, Simli, Shankhpur, Serla Pindi, Chowki, Panjedi, Bhalwalkannala, Kalri, Sahelar, Bawali, Pind Aziz, Rehmanpur, Bhalwal Khurd, Toot Khurd, Toot Kalan, Balani Vaisa, Jakwan, Hassam, Samwal, Lahdi, Pothi Pansari, Kasgumaan Chak Natha, Thohin, Tothia, Bhrot, Mantro, Makwal, Naurang, Nasera, Abhal, Karyala, Daura, Khuiratta, Samani, Malot, Bahing, Bhattian, Chakmardani, Chak Bhagu, Rajal, Rampur, Bandala, Ghaolia and Lahdi.

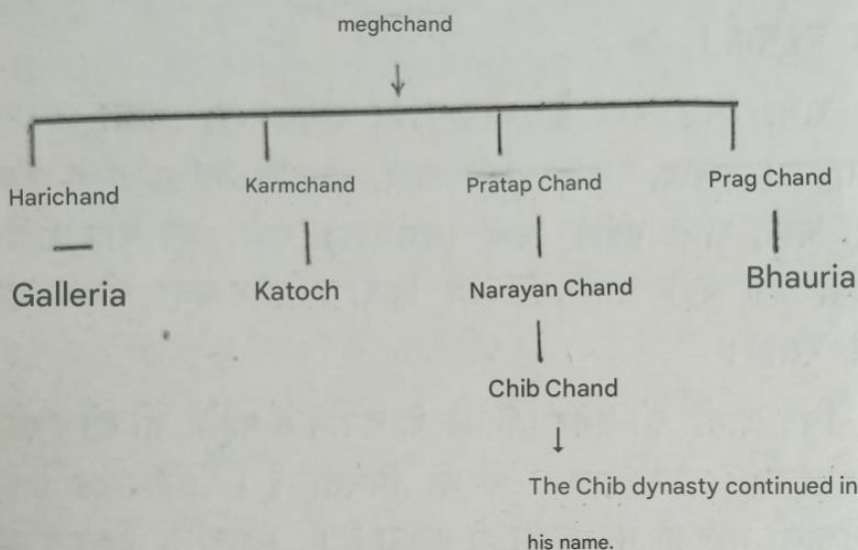
Along with organizing his kingdom, Raja Chib Chand also

He also did great things for the common people. He dug wells for drinking water, built inns for the convenience of travelers and made many efforts to keep his subjects happy. Near Bhiwar, he settled a new village named Kangra after his birthplace, which reminds us of that king till date. King Chib Chand became a very fortunate and powerful ruler. He extended the boundaries of his kingdom far and wide and ran the administration with great pomp. That king was called Aulad Chib.

After Raja Chib Chand, Raja Kalas Chand, Raja Rupal Chand, Raja Rajan Chand, Raja Feri Chand, Raja Shanti Chand and Raja Goja Chand, Raja Sandip Chand (Dharm Chand), Raja Bhup Chand etc. ruled peacefully for eight generations and kept the subjects happy in every way.

If we search the history of Chib caste before history, then it is related to King Kashyap, who was a very powerful and active king of India. Maharaja Prahlad and Bali were sons of this dynasty. Their religious stories are told in every household. The kings of this dynasty ruled in the eastern region of Gujarat Kaliyavad, Kakusht Desh, for hundreds of years. By the grace of God, when this dynasty flourished and grew, some of its brave princes reached Multan waving the flag of victory. In the 234th generation from Maharaja Kashyap, King Susharm Chand was born, who was the brother-in-law of Kuru Maharaja Duryodhan of Hastinapur. That king supported the Kauravas in the war of Mahabharata. Before the war of Mahabharata, that king had established his authority over the hilly area of Jalandhar Doab. The historical fort of Kangra is said to have been built by that king. King Lachhman Chand was born in the 438th generation of Maharaja Kashyap and 204th generation of Sushram Chand. He had two sons. The eldest of them was Padam Chand who became the king of Kangra and the second was Purv Chand whose children were called Jaswal. King Megh Chand became the king of Kangra in the sixteenth generation of King Padam Chand. He had four sons. The name of his eldest prince was

Hari Chand was the son of a child who was called Galeria. Karam Chand's children were called Katoch and ruled Kangra. His third son Pratap Chand's children were called Chib after the name of his grandson Chib Chand and came into history as Rajgaan Bhivar. His fourth son Prag Chand's children are famous by the name of Bhauria and they are found in Una tehsil of Hoshiarpur district of East Punjab.



When Harichand's sons took over Kangra, it was clear that no one else had any say there. Keeping this in mind, other princes started thinking of establishing new states for themselves in some other land outside Kangra. Thinking this, Pratap Chand's son Narayan Chand Katoch set out from Kangra towards the north-west to test his fate along with his four princes and some other trusted companions. His small caravan passed through a village named Chaprad along with Jammu and moved towards its uncertain direction. After a long journey of several days, it entered the Bhihar state. After two-four days, it reached a village named Maglura, four miles away from Bhibar city, the capital of Bhibar state, and stopped there to rest for some time.

The rest of the story has already been written.

Chiv Chand, his children managed the state properly was Dharam Chand who

was appointed as the king of Delhi by the Lodhi emperor.

Ibrahim called him to Delhi for his personal treatment. When the king recovered from his illness after the king's treatment, he went to the

palace to meet the king and get his experience before returning to his kingdom. After a normal conversation, the king asked for permission to go

home. To this, the king said, "My illness has not been completely cured yet. I am not feeling well. It is not right for you to go in this

condition. You can go whenever I get well." The king had recovered.

Now the illness was just an excuse. The king was stopped by saying

this and after a few days he was forcibly converted to Islam and his

name was changed to Shadab Khan. Then he was married to his sister-in-law

Jannat Jahan. He was given a beautiful palace in Delhi by the king's order.

This king is famous till date as "Shadi Shaheed" and his tomb is

situated at Aadhi Dhak, a few miles away from the city of Bhibar. Both

Hindu and Muslim Chibs even today perform the 'Mundan Sanskar' of

their children there and regard it as their family deity.

After living in Delhi for a few years, Raja Dharam Chand

(Shadab Khan) started loving his first queen and his birthplace. At that time, the

restrictions imposed by the emperor on the king had also been

relaxed. Thus, the king decided to go to his birthplace. One day, the king

secretly left the palace on the pretext of hunting and turned his horse towards

his birthplace. The royal horse flew with the speed of the wind and

took the king to his country, jumping in circles. When the king did not

come to the palace for two consecutive days, Jannat Jahan Begum informed

the emperor about this and suspected the king of running

away.

The king became very angry after hearing Jannat Jahan's words. He immediately

called his brother-in-law Haibat-Kandhari. A member of the Kandhari army

General was a high ranking official and trusted person of the king. After much deliberation, the king sent Kandhari with his army to capture Gadab Khan (Dharam Chand). After a long journey of many days, the king had just reached the border of his kingdom when Kandhari challenged him from behind, "Where is the bravery and Rajputism in marrying someone's sister or daughter and leaving her behind?" On hearing this, the king stopped his horse. The king turned the horse backwards and a fight broke out. Both the brave warriors had amazing fights. As per the will of God, a time came when the attacks of both the brave warriors proved effective! King Dharam Chand's head was separated from the body and Kandhari had a deep wound on his neck. The dead body of the king remained lying there and the Muslim soldiers continued to serve their commander. When the queen mother got the news of that incident, she called for the body of her son King Dharam Chand. The next day Kandhari also died. The Muslim soldiers buried Kandhari's body and reached the capital of Bhibar. At that time preparations were being made for the last rites of the king. As soon as they reached there, they said that the king cannot be cremated because he has become a Muslim. Seeing the quarrel increasing, the king was buried. That burial was incomplete till 1947. Haibat Kandhari was buried in Fatehpur Herani village of District Gujarat, whose grave still exists in the name of Peer Kandhari. Raja Dharam Chand also started being remembered as Shahid.

After the death of the king, his faithful queen too was buried alive in her husband's grave. That place has been written about earlier. Until Pakistan was formed, wonderful scenes of Hindu Muslim unity were seen at that holy grave. At that holy place, forgetting their religions, the Chib brothers would bow their heads with love and reverence at the feet of their Kuldevta. Children who were tonsured on the same day were considered as real brothers. They all became lifelong friends. It is true that when a person becomes a follower of another religion, then he does not have much attachment to his first religion. But the Chib brothers

It was not like that. This community was completely separated from the community on the basis of religion but was still united since a long time. The main reason for this unique unity was the power of the Samadhi of late Raja Dharam Chand ji which kept Chiv Badri united even after so many years had passed. The hearts of those who visited that Shakti-like place were also united again in the thread of love. After being displaced, the Chib Brotherhood of Batala has kept the Samadhi of its Kal Dev in Satrayan village (Ranbir Singh Pura) and the Brotherhood of Mohkadyala has kept it in Vera village. Now efforts are being made to build their Samadhi near Nadh in Tehsil Akhnoor.

Raja Dharam Chand had four sons. The eldest among them was Prince Bhup Chand. He used to look after the state affairs when Raja Dharam Chand went to Delhi. Roop Chand was his second son. The third one was named Mall Khan and the fourth one is known as Gul Muhammad Khan. Both the younger brothers had already converted to Islam. Later Roop Chand also became a Muslim. Raja Bhup Chand had two princes. The elder one was called Ghaghi Chand and the younger one was called Ghani Chand. Raja Bhup Chand ruled following his own religion till the last moment of his life. In those days the Lodhi king was worried due to foreign attacks and his attention could not be diverted towards Bhimber.

After the death of King Bhup Chand of Bhiwar, the Delhi Emperor ordered that only a Muslim who was a follower of Islam would have the right to rule Bhiwar. On this, King Bhup Chand's elder son, Raja Ghaghi Chand refused to rule as apostate, while his younger brother Ghani Chand accepted to become a Muslim after seeing his ancestor's kingdom going away. So he became the first Muslim Chib king on the throne of Bhiwar by the name of Ghani Khan. After becoming the king, he had given many facilities to the Hindu Chibbas apart from rent and revenue. The order issued by Raja Ghani Khan to not take rent or any other tax from Hindu Chibbas was the last order of that dynasty.

This tradition continued for fifteen generations till Raja Sultan Khan. In this way, despite being independent, the Hindu Chibs remained loyal to the Bhibar

state and their brotherhood continued.

Raja Ghaghi Chand along with his princes left the Bhiwar kingdom to protect his religion. The planets of fate once again put them in the same dilemma as they had once thrown Raja Narayan Chand Katoch out of his home. For some time they kept looking for a safe place. A place where they could spend their life peacefully according to Hinduism. They roamed around many places but still could not find a suitable place according to their thoughts.

Raja Ghani Khan lived a good life. But for how long could he remain safe because he was the real heir of the Bhibar kingdom. Day by day, tricks were played against him. After some time, the situation became serious which took the form of a war. Wars were also fought between the brothers on the basis of religion in which many people were killed. The search for the members of the royal family continued. Then came an unfortunate day when the last person of this dynasty, Ghaghi Chand's grandson and Kando Chand's son Takht Chand was also killed.

At the time of Takht Chand's death, his queen was at her maternal home in Ball. This gang is in Tehsil Naushera today. That queen was also of Mahala Brotheri and was pregnant at that time. That is why she was saved from being a sati. After the death of her husband, a moon-like child was born from the queen's womb. He was named Daso. This was the same lucky and powerful child who became famous in Kohstan Bhibar by the name of Daso Khan and who created a large fertile land for his children by capturing Deva-Watala by the force of his sword and whose children kept fighting with a powerful ruler like Maharaja Ranjit Singh.

After the death of Takht Chand, his loyal courtier Jango Bhat took away his master's precious ornaments, diamonds, jewels and royal weapons which were the property of this dynasty.

He was of great importance to them. He had got it printed and was successful in running away with it along with his other companions.

He hid those priceless things under the ground around the roof of the hive and himself sat at the same place in the disguise of a saint. Jagans believed that God does not destroy anyone's seed, so the queen will definitely give birth to a son who will become the owner of these things. By the grace of God, this happened as has been written above.

Daso's birth was kept secret for a long time. Because at that time the opponents were very powerful. If they had come to know about Daso's birth somehow, it would have been very difficult for him to survive. In this way Daso grew up with great love and care in his maternal grandparents' house! That child was very promising and intelligent from birth.

One day, Daso had a quarrel with his maternal uncle over some trivial matter. The young Daso got angry and started asking his mother, tell me who is my father and where is he?

The mother thought that the time was inappropriate and tried to dissuade the child for some time but the child was adamant. At last the mother had to give in and told the son "If you want to know about your father, his whereabouts and lineage, then ask the sadhu sitting on the "Chhata ki Vaan" (the roof of the house)". The very next day the young Daso reached the service of Sadhu Maharaj and after greeting Mahatma ji sat at his feet with great respect. When Mahatma ji asked him about coming, Daso prayed very innocently "Sahraj, please be kind enough to tell me who my father is and in which 7th clan I was born? On this Mahatma ji said "Son, now is not the right time to tell these things. When the time comes, I will tell everything myself. I am also waiting for good days.

ten :- Maharaj. When will that time come?

Mahatma : When these arms of yours will become capable of lifting the sword. When all those troubles will be over because of which you are unaware of yourself and your lineage.

ten : If that is the case then I will also stay with you till that time. I will serve you. When the time comes, I will take your blessings and my knowledge and leave.

Mahatma: It is not right for you to stay with me at this time. You should go back to your uncle's house, it will be in your best interest.

Desho: Maharaj, I cannot turn back now. The flowing water of a river does not go back. The arrow that is released from the bow does not turn back, so how can a true Kshatriya turn back the trap that he has taken.

Mahatma felt very happy after hearing such things from the child. His heart started jumping with joy. He started seeing the tree of his devotion bearing fruits. After remaining silent for some time, he said to Daso, "Son, if you do not want to go to your maternal uncle's house, then go to the Mehta of Dhan. He needs intelligent and strong-willed youth like you to collect the rent. I will give you a letter in his name." Daso, following the words of the Sadhu ji and taking the letter, went to the Mehta in Dhan village and started living with him. The child was very beautiful and intelligent. Within a short time, he became the favourite of the Mehta. Mehta did not have any son of his own. He considered Daso as his own son and got him educated. After the death of Mehta, he was appointed the Kardar of that area and he settled permanently in a village named Dhan and married a beautiful girl of the noble family. He called his mother to him and started living in style. He had four sons. The eldest was named Sikandar. His children settled in Deva-Vatala. The second was Daata.

Dhan village also falls in Tehsil Naushera and is near the ceasefire line.

Whose heirs continued to live in Nah village of Naushera tehsil. The sons and grandsons of his third son Manak settled in Peedari and the children of his fourth son Mardan settled in a village named Koyal and settled there.

Seeing Daso's success, Jagon Bhatt, who had been living in the guise of a saint for a long time waiting for the good days to come for his master's dynasty and was engrossed in meditation sitting on the roof of a hut, came one day and took Daso with him. There he said, "Son, the question you wanted to ask me that day, I am going to tell you today myself. You are a descendant of the famous ruler of Kohistan Bhibar, Raja Chib Chand. Your father and all other relatives have been killed by the people of your dynasty. The killers are also Chibs. Earlier they were Hindus, now they have become Muslims. We have eaten the food and drank the water of your dynasty for generations. In my life, I got an opportunity to take revenge. What I have done is not an act of intimidation on you, but I have fulfilled my duty. Saying this, he dug a place and handed over all the valuables and weapons of his ancestors to Daso and thanked God and said, "My years old vow has been fulfilled today. You take care of your trust, make the name of Chib clan famous. I pray to God that he gives this clan the same times which it had earlier." Saying this, the sadhu's eyes became moist and while talking he got lost in the glorious past of Chib clan.

On getting the property of their ancestors and hearing the story of their lineage from Mahatma, Daso prayed with folded hands. Lord, you have suffered many hardships and pains for the revival of Chib dynasty. Come with me and spend your last time with me in peace and hopes come true. Mahatma had accepted the prayer happiness and guide me so that I can make your years old of Daso. It has proved very beneficial for all of us. Now I

I will live in this disguise all my life, I will die in this disguise and will keep praying for the progress of the Chib dynasty till the last moment of my life." In this way Daso returned to Dhan after taking the invaluable things of his forefathers and saluting Mahatmaji and nobody could know where the Mahatma went after that.

Daso Khan's eldest son Sikandar had seven sons. Sahali was the eldest among them. Sahali had three sons Kahan Chand, Ugam Chand and Batali. The youngest of them, Batali, was martyred for some reason. He was very simple by nature. But his spiritual power was very strong. He was a type of Siddha Purush. After his death, his soul performed many miracles due to which he was worshipped and he became the Kuldev of the Chibbos of Watala. He is still revered. His first temple was in Dhan and the second one was in Upar Watala. After the destruction, many temples have been built in his name, out of which the ones in Jhidi Jammu and Satrayan Ranbir Singh Pura are notable.

When the number of Chibbas increased and they needed open and fertile land for their living, they turned towards Deva-Vatala. This area was good for them in every way. But in those days it was under the control of Kuldans Rajputs. They were very brave and courageous. It was impossible for Daso's less capable descendants to take this area from them by fighting. Still, somehow or the other, Chibbas got their right over this area. Mahala Rajputs had a big contribution in their success. Most of the Kuldans were killed, those who survived fled here and there or became Balin.

After coming from Dhan, the Chibbas first settled in Vatala. Because, this place was very high and from there the enemy's activities could be easily detected and one could defend oneself. After coming there, the Chibbas built a temple of their Kuldev Batali for their convenience. It was 50 feet high on the north-west corner of the ruins of the settlement of Vatala.

The high hill was made of stones. The Chib brotherhood of Vatala had great respect for that temple. There was also a temple of Siddha Hamikshan near it. Both of them were worshipped.

After the conquest of the fertile and fertile region of Deva-Batala, when the defence arrangements were strengthened, the Chibbos unanimously chose Somesh Chand, the elder son of Kahan Chand, their Sardar by appointing him as their chieftain. Somesh Chand gradually extended the boundaries of that area and within a short time extended it from Mun. Var Tavi in the east to the Dwada of Kadhala in the west and from Patni in the north to Jalalpur Sobatian in the south. The management of this entire area was in the hands of an independent Panchayat which worked like a small government. Neither the kings of Bhabar nor the rulers of Jammu interfered in the work of this Panchayat. That entire area was called Deva-Batala and it remained famous by this name till 1845. When the crop was ripe, the Panchayat used to collect the normal rent in the form of grains. That tax was called Mangni. No one had the courage to procrastinate in collecting Mangni (tax). Every person was bound to pay it on time.

Even after all this, the Chibbas were not safe. Some of their manpower was killed in the battle with the Kuldans and some were busy in construction work. The Panchayat was incapable of handling such a large area. Keeping these weaknesses in mind, the Bhau Rajputs of Palan attacked Deva-Vatala. The Chibbas had to face defeat in that attack. The Chibbas suffered a great loss due to the attack of the Bhaas and finally a peace was reached.

After the battle, the Chibs became cautious. They started gathering all the means to protect themselves. They joined the youth of other castes with them. All this work and preparation was done under the leadership of a brave man named Situ. That brave Chib is famous in history by the name "Situ Sarhanna". Making himself powerful, he challenged the Bhau Rajputs. Bhau was never going to be afraid. The brave men of both the brothers clashed. There was a tough fight, this time the times had changed.

Chibbas were victorious and Bhaus were defeated. In that battle, Chibbas washed away the stain of their previous defeat and the name of Situ spread fear for miles. After that, no one dared to look at Deva-Vatala with evil eyes and till 1947, Deva-Vatala remained free and peaceful.

The Panchayat managed this area well for a long time, but later some weaknesses developed in this system. The people who collected the money started doing as they pleased. The people started feeling unhappy. In those days, Maharaja Ranjit Singh's army was fighting with the kings of Bhibar and the Maharaja himself was staying in Gujarat. Being unhappy with the Vatala Panchayat, some people met the Maharaja and complained loudly. On the complaint of the people, the Maharaja sent his army to Vatala under the leadership of General Maha Singh and Mian Mohar Singh. The Sikh army camped three miles south of Vatala and built a fort of mud for its protection. This fort was famous by the name of Shatabgarh.

When the Sikh army was busy building the fort, the brave people of Vatala were also not unaware of this. Knowing this, an emergency meeting of the Panchayat was held under the leadership of Sardar Lakha in which a plan was made to fight a fierce battle with the Sikh army because at that time these people were unable to take on the Sikh forces directly and accepting defeat without fighting was also against their values. Finally the battle began. Mian Mohar Singh was killed on the first day itself. The sudden death of their Sardar caused panic in the army and the soldiers returned to the fort. On receiving the news of this incident, the Maharaja himself rushed to Vatala with the army. As per the need, the Maharaja also called a contingent of army from Bhibar. When the army gathered, a fierce attack was made on Vatala. This incident is of 1872 Vikrami. According to the time, the residents of Batala had already hidden their children in the dense forests towards the north. The Sikh forces had to face bullets as soon as they entered. No signs of life were found in the village.

entire village was lying vacant. When the Sikh army was returning after bringing down Sardar Lakha's door from the elephant, it was attacked fiercely from behind. Bullets were being fired but no one was visible to fire. The royal army of the Maharaja which had killed many in the plains was left helpless in the jungles of Batala. While fighting, there came a time when the Mahabat of the Maharaja's elephant was killed by a bullet. On this, the Maharaja ordered the army to return. A drum of the returning army fell from the elephant which was played for a long time every year on the occasion of Mela Chhij to celebrate its victory.

On the second day of this battle, the Maharaja sent a letter from Shatabgarh to the Vatala Panchayat in which it was written, "Come and talk to me. We do not wish to fight. What is the point of a king fighting with the people?"

On receiving the royal letter, the Panchayat under the leadership of Sardar Lakha met the Maharaja in the fort of Shatabgarh. The Maharaja talked to the Panchayat very lovingly and suggested them not to harass the people by engagement and to live in peace. It was decided that Lahore Darbar will have nothing to do with the villages under the Panchayat. The Panchayat will collect rent as before and give a part of it to Lahore Darbar. The Panchayat's talks with the Maharaja were successful and the Panchayat promised to follow all the provisions of the Maharaja's order. The Maharaja was very happy at this and he gave many kinds of rewards to the Panchayat and sent them off. Sardar Mian Singh was appointed as the first manager of this area on behalf of the Lahore Darbar.

In 1865 Vikrami, Mian Gulab Singh, being angry with Mian Mota, the ruler of Jammu, went to Lahore with his brother Dhyani Singh to join the royal army. On not getting success, he along with some of his other companions left for Kabul to join Shah Shajjah's army. On reaching Jahlam, some of his companions, fearing the difficulties of the long journey, refused to go further. In this way, Gulab Singh was forced to leave.

They too had to change their mind. And everyone returned from Jhelum to their homes. Gulab Singh was very sad about his failure.

While coming back from Jhelum to his home, Gulab Singh had to pass through the Bhabar kingdom. On the way, he was impressed by hearing many stories of the state management and justice of the ruler of Bhabar, Raja Sultan Khan and a desire to work under Raja Sultan Khan arose in his heart. For this, he stayed in the capital for a few days and tried hard but could not get any work done. It is said that while living in Bhabar, a dhaba owner told him that if he wanted to get a good position, it was very important for him to talk to Sardar Lakha of Deva Watala because Raja Sultan Khan respected him a lot. In this way, Gulab Singh came to Watala for the first time and stayed as Sardar Lakha's guest for three days. He was given a grand welcome in Watala. On the fourth day, Sardar Lakha went to Bhabar with his other Panchs. The king of Bhabar kept them in the royal guest house as government guests. While meeting the king, the Panchayat praised Miyan Gulab Singh and asked him to be recruited. On the recommendation of Sardar Lakha, Gulab Singh was recruited and appointed as the governor of Rajouri on a monthly salary of Rs. 30/-. For some time, Miyan Gulab Singh worked with great respect and honesty in the court of Raja Sultan Khan. But the Dogra eye could not tolerate the misbehavior of the king's concubine Hiyat Begum and getting angry over a small matter, Gulab Singh left the job and came home. While returning home, Gulab Singh stayed with Sardar Lakha for one night. Sardar Lakha was in favor of reconciliation between Gulab Singh and Hiyat Begum, but Gulab Singh was not ready to go there again and he went to his home.

After reconciliation with Maharaja Ranjit Singh, the people of this area lived in peace for some years. After getting rid of the war, attention started being paid to agriculture. The population of the area also increased. After that

the situation took a turn. The Khalsa army had to do a lot to stop the activities of the traitors. After the martyrdom of Mian Deedo, the Sikh army could not achieve much success in Kohistan Bhibar even after suffering heavy losses to conquer Raja Sultan Khan. This was the time when Gulab Singh had become close to Maharaja Ranjit Singh and the Lahore court had also started trusting him. In June 1822, Maharaja Ranjit Singh came to Jammu and made Gulab Singh the king of Jammu by coronating him with his own hands under the Jiopota tree at the place of Akhnoor.

After coronation, Miyan Gulab Singh became the king of Jammu.

After becoming the king, he started expanding his kingdom.

At that time, there were many small kingdoms around

Jammu which Maharaja Gulab Singh easily annexed to his kingdom. But

Bhibar was the only kingdom which Raja Gulab Singh could not conquer

by fighting. It was not easy to conquer Bhibar. Therefore, for the victory of

Bhibar, Maharaja Gulab Singh used a strategy and instead of making

Saafdil Sultan Khan a prisoner, he captured his kingdom. Raja Sultan Khan was

being sent to the fort of Gajpat as a prisoner when he died near Ramban and

was buried on the Jammu Srinagar highway instead of Chandrakot. Thus,

the kingdom established by Raja Chib Chand on Bhibar came to an end after

25 generations and the Chibbas' chieftainship ended from the famous

region of Chibbal. In 1882 Vikrami, Bhibar state was formally

merged into Jammu.

Raja Sultan Khan's son Raja Faiztalb Khan made efforts to release his father but failed. On finding out about this, Gulab Singh expelled him from the state. It was decided to give him an annual pension of ten thousand rupees. First he lived in village Thath Raibahadur in district Gujarat and from there he moved to Chakodi branch. After his death in 1926 Vikrami, his elder son Raja Ali Bahadur became the successor. After the partition of 1947

At that time Raja Sultan Khan's grandson Raja Muhammad Akbar Khan was the ruler and he used to get an annual pension of twelve thousand rupees.

Today his sons live in Jhelum city.

From the time Raja Chib Chand of Bhibar came to power, nine Hindu Chib kings namely Raja Kalyan Chand, Raja Rupal Chand, Raja Rajan Chand, Raja Fairi Chand, Raja Shanti Chand, Raja Goja Chand, Raja Dharam Chand and Raja Bhup Chand ruled with great pomp and splendour. The story of Raja Dharam Chand going to Delhi, converting to Islam there and then becoming a martyr has already been written. When Raja Dharam Chand went to Delhi, his son Raja Bhup Chand took over the reins of the state. When Bhup Chand's younger son Ghani Chand converted to Islam and became the king of Bhibar, his elder brother Ghaghi Chand became angry with him and went towards Bandala.

After the Hindu Chibbs, Muslim Chibs became the crown princes of the Bhibar state. Starting from Ghani Khan, Raja Jamshed Khan, Raja Tagral Khan, Raja Haj Khan, Raja Shah Mohammad Khan, Raja Madan Khan, Raja Asmail Khan, Raja Chowk Jannat Khan, Raja Rehmat Allah Khan, Raja Feem Allah Khan, Raja Sher Safdar Khan, Raja Maji Khan, Raja Naim Khan, Raja Suleman Khan and Raja Sultan Khan ruled. In this way, the kingdom established by Raja Chib Chand ended in 1882 after running for twenty-four generations and became a part of Jammu.

The flag of Raja Chib Chand, who established the Bhibar state, was saffron in colour and had a red swastika in the middle. As long as Hindus ruled Chib Bhibar, this flag remained the state flag. During the reign of Raja Ghani Khan, the question of changing the flag did not arise. After his death, when the matter of changing it came up, Raja Jamshed Khan considered the flag to be a sacred symbol of his ancestors and did not consider it inappropriate to make any change in it. After that, during the reign of Raja Asmail Khan, minor changes were made in it. Its colour was kept saffron but the position of the Vedic symbol of swastika was changed to another flag.

The swords of two white coloured people were cutting the head of the army. Late Pandit Dragodas ji, who was a family Bhatt of Chibbos, told me that even after that, some changes were made in the army and by removing the saffron colour and giving it a sky blue colour, the Muslims were appeased.

In 1872 Vikrami, the Deva-Batala Panchayat signed a treaty with Maharaja Ranjit Singh and ten years later in 1882, the Bhabar state came to an end. The Chibs of Deva-Batala were Hindus by religion while the ruling Chibs of Bhabar had become Muslims but due to Maharaja Gulab Singh's misbehavior and injustice with Raja Sultan Khan, they got angry against the Jammu government and refused to accept Gulab Singh as their king.

In May 1857, the first freedom struggle was started. Thousands of patriots were being sacrificed for the sake of the country. Unfortunately, with the help of some traitors, the British succeeded. After taking control of Delhi, they started a massive crackdown to crush the patriots. Hundreds of patriots were shot dead. The British vented their anger the most on some districts of Uttar Pradesh. Thousands of people from there kept wandering here and there to save their lives. Most of them had come to Jammu. Even after coming here, they had to face disappointment because Maharaja Gulab Singh was also one of the allies of the British. Thus, those patriots (former) went to Deva-Vatala. There they were given shelter with respect. The Maharaja government issued orders to arrest them. The police reached Deva-Vatala to arrest them. On this, the people of Deva-Vatala got furious and refused to give shelter to the patriots who had taken refuge. At that time, Deva-Vatala was the only area where more than two thousand patriots had spent the time of emergency. Because protecting those who had taken refuge was their foremost tradition. At the time of general amnesty, those people returned to their homes with great respect, history is a witness to this fact.

Deva-Watala from the time of capture of Jammu Government Raja Sultan Khan

The government was already unhappy with the villagers and was looking for an excuse. The government's refusal to give shelter to the eastern Diwaripatriots and disobey the government's orders further angered them. Thus, Saras Harichand was sent with a large army to Deva-Watala. The people of Watala had already received information about this. When the Diwan reached there, the village was lying empty. Seeing this, the Diwan ordered to demolish the good houses of the village and burn all the others. The Diwan stayed there for a week and returned after destroying the village. When the people of Watala came out of the forests after the Diwan left and saw the destruction of their houses, they became even more angry and openly rebelled against the Maharaja government and became enemies of the Jammu government.

This time Deva was spared. It is not known for what reason Deva was let off. The government wanted to finish off Deva along with Watala. In those days the people of Dakhua village had a quarrel with Deva's people. This excuse was enough for the government. The government sent General Jagar Manhas with a large army to the site of the incident. As soon as Manhas reached there, he ordered to burn Deva. After burning the village, Deva's brave men attacked the returning army and killed most of the army. When the army regained its composure, these people hid in the jungles. After this, the entire area of Deva-Watala got enraged and they were ready to do something.

On hearing about the deteriorating condition of Deva-Watala, Maharaja Gulab Singh himself had to tour the entire area leaving all his other programs. He went to the main place of Deva-Watala, Jakkhar, and there he sat on a stone instead of a chair. He met all the prominent people of that area and explained many things to them with great love and requested the Chibbas of Watala to remain calm by citing their relationship. That day, the Chibbas of Deva-Watala agreed to pay rent to Gulab Singh for the first time after many years.

After the death of Maharaja Ranjit Singh, the British signed the Amritsar Treaty with the Sikhs on 9 March 1846 and handed over Doaba Bist Jalandhar to their territory.

After that, their greedy eyes fell on other parts of Punjab. By making many excuses, they started plotting to acquire the remaining Punjab from the Sikhs by force of the other hand, the Sikhs were taking on the British directly. In this way once again warlike situations started arising and the clouds of war started hovering all around and the condition of Lahore Darbar became unstable.

British commander General Hughgaff entered Punjab with twenty-five thousand infantry and a large artillery. Against him, the splendid Sikh army was ready to face the British under the command of General Isher Singh. A fierce battle was fought on 13 January 1849 in the field of Chelianwala (Gujarat). The armies of both sides fought with all their might. In this battle, hundreds of soldiers from both sides were killed but neither side accepted defeat. A few days later, another battle took place at the place of Peroshah in which the Sikh army was destroyed and the whole of Punjab came under the control of the British.

After the defeat in the battle of Gujarat, the Sikh soldiers were scattered and ran away in all directions to save their lives. It was very difficult to give them shelter in that time of crisis, but the fearless Chibbas of Vatala left their paramours and they lodged the Sikh soldiers with them and treated them as their guests and helped them to the best of their ability. Much before this, Lakhpat and Jaspat tried to destroy the Sikhs hiding in the forests of Kahanow by setting the entire forest on fire and the Sikhs were burnt there. The remaining Sikhs among them ran towards the Shivalik hills. Some of them also died by drowning in the storm of the river Ravi. A group of the remaining Sikhs reached "Deva-Watala" via Samba. This could also be a reason why the Sikhs went to "Deva-Watala" after losing the battle of Gujarat. This time the Sikh soldiers would remain there till the situation improves, because after being displaced in 1947

For many days there were many mango trees planted by the Sikhs which were called Sikh mango trees. The elders used to tell us that these trees were planted by the Sikhs who lived here during the days of exile. Those trees still remind us of those days.

According to the Amritsar Treaty, the rulers of Jammu and Kashmir had become friends of the British. In those days, Sikhs coming from outside were not considered good. When the State Government came to know about the Sikhs living in "Deva-Watala", the Sardar of the area was questioned about this. But he did not care about the government at all and did not consider it appropriate to treat the Bahadurs who had come seeking refuge. He kept them with himself. The Government must not have liked this, but for some unknown reason, it remained silent and did not take any special step.

The government was never happy with the policies adopted by the Chibbas of Deva-Watala since the birth of the princely state of Jammu and Kashmir. The government burnt villages through the army and could not achieve any success even with love. The residents of Deva-Watala were very stubborn, freedom loving and ready to die for their honour. They could not tolerate anything that would hurt their honour. Thus, they could never get along with the Jammu and Kashmir government. The government could never do justice to them either. They were always denied military and civil posts. Thus, they thought it better to join the British army instead of the princely army. The soldiers recruited in the British army did amazing work in every field of war, seeing which the British officers were surprised. As a result of their bravery, the soldiers of this area achieved very good posts. Their bravery was highly appreciated by the British officers and they were given many military awards. Thousands of soldiers from this area participated in the First World War, out of which 74 were martyred. In this way, the interest of these brave men shifted from joining the princely army to the British army.

Now Deva Vatala has been destroyed. Only its name remains. Who knows whether we will be able to see that holy land in our lifetime or not? But that area was indeed a fertile land of valour. The people of that area were pure at heart and very firm in their words. They knew how to perish themselves but could not see atrocities on others. Freedom was their life and death. If someone came to them out of helplessness, they would protect him considering him dearer than their own life. No matter how much sacrifice they had to make to protect the seeker, they were ready for it. They always supported the patriots and helped them beyond their capacity. They did not hesitate to take on the king for such works. The stories of valour, patriotism and hospitality of this area had spread far and wide. A living proof of this is found in the speech of the great patriot of Punjab, Chaudhary Ram Bhaj Dutt, which he gave in Sialkot during the days of Martial Law. He thundered in front of a crowd of lakhs of people and said, "Punjabis, if you want to see the practical picture of patriotism, then learn a lesson from the patriots of the area "Deva-Watala" of the princely state of Jammu and Kashmir. Who have helped the patriots in every possible way and supported them since time immemorial. Just yesterday, the people of "Deva-Watala" kept the Sikh soldiers defeated by the British in their homes. However, the princely government was very angry about this and the British were also keeping a close watch on this area. Despite all this, the heroes of that place, staying away from all kinds of pressure, kept the patriots in their homes like their loved ones and, taking the enmity between the two governments as the root, presented such a wonderful example of patriotism in front of the country, which cannot be matched."

In the First World War, influenced by the bravery of the heroes of Deva-Vatala, emphasis was laid on recruiting more soldiers from this area. By the Second World War, the number of soldiers from this area had reached thousands. In many areas of the war, the heroes from there had shown great acts of courage and bravery. Naib Subedar Prakash Singh Chib had shown his unique bravery.

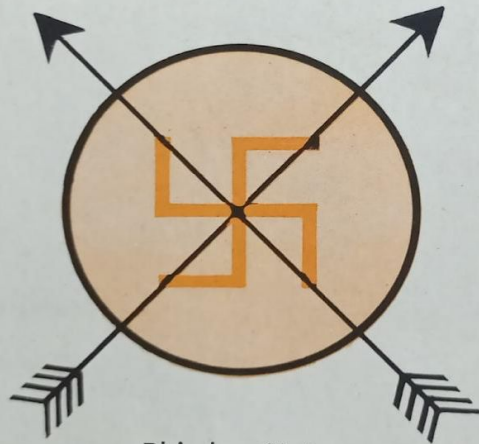
For his bravery and extraordinary sacrifice, he received the Victoria Cross, the highest military medal of that time, and he attained martyrdom, immortalising the values of his motherland.

Netaji Subhash Chandra Bose was first to join the Azad Hind Fauj by the freedom loving soldiers of the same area. He joined the Azad Hind Fauj fearlessly when other soldiers were reluctant. Hundreds of soldiers from the Ghibbhal area fought in the war zones under the leadership of Netaji and attained martyrdom. At that time Netaji Subhash Chandra Bose's personal secretary was Lieutenant Colonel Habibul Rehman Chib. He supported Netaji wholeheartedly and had gained so much trust that Netaji kept him with him till the last moment of his life. He was also with Netaji during the plane crash. After the partition of the country, he did not want to go to Pakistan but he had to go due to circumstances. Before going there, he had told many of his Hindu friends, "Now I am not capable of living in religious bondage" but partition did everything to him. Ultimately he had to change his decision. It's a big deal for a Chib to do that.

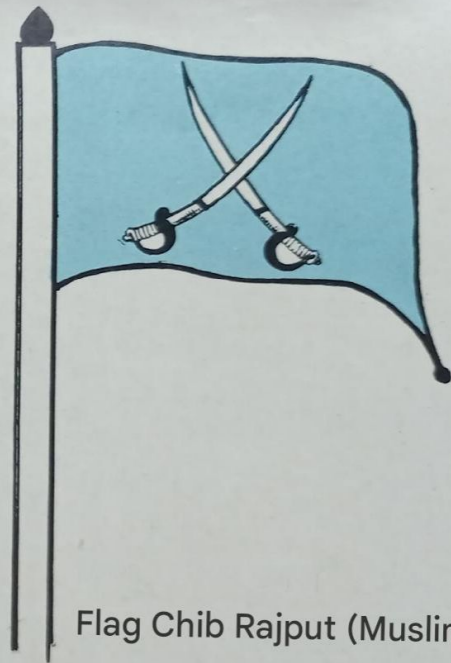
After the Second World War, the situation changed immediately. After the formation of Azad Hind Fauj, the British realized that it was not easy to rule over India. After that, the revolt of the Indian Navy in February 1946 made it even more clear. In those days, the command of the Indian Navy was in the hands of Indian officers and soldiers for three days. Seeing the situation, the government withdrew all the cases filed against the Azad Hind Fauj. The demand for India's independence gained momentum day by day. The Labour government of Britain considered it to be in its best interest to free India. The date of 15 August 1947 was fixed for that auspicious moment. On that date, at 12:01 a.m., the Union Jack was replaced by the Indian flag, the Tricolour. Netaji's years-old dream came true. The immortal souls of many martyrs were satisfied. The flag of independent India began to flutter with pride on the Red Fort of Delhi.



Flag Chib Rajput (Hindu)



Bhimber State
Emblem



Flag Chib Rajput (Muslim)

Fall of Deva-Vattala

India got divided and became independent. A part of India came to be known as Pakistan. Hindus living in Pakistan had to make great sacrifices. Violence was celebrated as Holi in the newly born Pakistan. Thousands of unarmed citizens were shot without any reason. Lakhs were made useless forever. Inhuman atrocities were committed on young women and girls. Rivers of blood started flowing. People left their homes and started running here and there to save their lives.

Jammu and Kashmir shared hundreds of miles of border with Pakistan. Countless Hindus and Sikhs from Pakistani Punjab and Frontier Province left their homes and started entering Jammu and Kashmir. It is true that Jammu and Kashmir proved to be helpful in saving millions of human lives. Maharaja Sarkar helped the distressed guests beyond his capacity. Late Maharaja Hari Singh ji himself went to different places and distributed ration and clothes among the needy with his own hands. Those distressed people got great support and benefit from Jammu and Kashmir to move forward.

After the looting of Hindu Sikhs, Pakistan's evil eyes were set on capturing Jammu and Kashmir. After some time, attacks started on Jammu and Kashmir as well. The people of the state initially gave a befitting reply to Pakistan's attacks, but these attacks were not going to stop. Pakistan's greedy army and hired tribals were not going to stop. Even though the hand of the Pakistani army was on their back.

In those days "Deva-Watala" was the only area of the princely state of Jammu and Kashmir whose heroes' valour made Karachi and Lahore tremble,

Pakistani Punjab had a centuries-old dominance. This was true because it was not an easy task to fight the people of this area. Most of the people here were educated soldiers. Anyway, every house had one or two guns. Along with this, they knew very well how to deal with the enemy.

The events of 1931 were a testimony to this. In those days, during the communal riots in Jammu and Kashmir, the Hindu Sikhs were greatly persecuted in Muslim-majority areas and thousands of Hindu Sikh families fled leaving their homes behind. For many days, Hindu Sikh women hid in the jungles hungry and thirsty to save their chastity. The Maharaja government made great efforts to douse that fire, but even then that terrible fire kept on increasing. At first, that fire spread in the valley of Kashmir and then slowly spread in the province of Jammu. Rajouri, Poonch and Mirpur could not escape it. Even in that time of crisis, the heroes of Deva-Batala saved their beloveds by risking their lives and within a few days, by establishing peace in the district of Mirpur, they made their name famous in the whole of West Punjab. Pleased with the courage and bravery of the people there, Maharaja Sarkar honoured Thakur Sadhu Singh Jaldar, the head of Deva-Watala, by giving him an annual Jagir Allowance of Rs. 137/-. Keeping all these things in mind, Pakistan had a close eye on this. It had been planning for a long time to conquer "Deva-Watala". For the success of their plan, leaders of the Muslim League had discussed with Khan Mohammad Khan of Ajnala, but earlier he had shied away from it calling it a difficult task. Apart from Khan, no one else had the strength or courage to do this task. Pakistani infiltration was possible only after its victory.

A new plan was made to conquer "Deva-Watala". A large number of tribesmen and Chhachhi Muslims of Mianwali were gathered in Jalalpur Jattan and Kadianwala. Khan Mohammad Khan's goons also joined them. Help was sought from Mohammad Khan, Nambardar of Baharwal.

Despite all this, the plan did not seem to be successful. After that, the leaders met once again in Ajnala to discuss and decide that for the success of this massive operation, the support of a large number of troops would not be very important. But it was decided to talk to the army officers. Talks took place and the army agreed to support the attackers.

The storm of violence in Pakistan first arose from Karachi. Within a few days Punjab also started burning. It was inevitable that it would affect Jammu and Kashmir. Peace prevailed in the state till 15th August. Groups of displaced people kept coming from Punjab. Day and night massacres continued and the limits of inhumanity were broken.

How could it be possible that Punjab would burn and Jammu and Kashmir would remain safe? Finally that time came. Ghazi, who wanted to loot, came to the borders with the Pakistani army. The Maharaja government had a small army. Some were killed on various fronts. The citizens had to protect themselves. In such a difficult time, the people of "Deva Vatala" were not going to stay behind. They took charge of the borders and became active to the fullest. For three months, these brave people remained stationed on the border. The Pakistanis did not have the courage to move even an inch forward. When they got a clue of a Pakistani attack, drums were immediately played. Hearing the sound of the drums, thousands of people would go to the border, seeing whom the enemy would start sweating.

After some time, there was a lot of fighting on the border. After full preparation, Pakistanis attacked a village named Bhaangali on 8 October 1947, to which the soldiers of the state gave a befitting reply. Thousands of brave soldiers standing near the soldiers were ready to sacrifice themselves by abandoning the fear of death. The enthusiastic soldiers asked for permission to fight but could not get permission from the army commander. Next day in the morning, Pakistani army got reinforcements and the enemy attacked fiercely, as a result of which our soldiers had to retreat. According to the time, the army commander sought help from the public.

On hearing this, thousands of martyred heroes attacked the enemy shouting slogans. In a moment, the enemy's guns stopped firing and he thought it best to run away. The enemy army ran away. The fearless people crossed the border and returned after burning four Pakistani villages. After three days, the Pakistani army again took charge of its positions. After the attack on Bhangali, retired soldiers from all over the area were organized according to their posts and were posted at important places on the border. Apart from country-made rifles, those patriots also had some cartridge guns with which they protected their motherland. The guard was kept in a military manner. This program continued for many months after the independence of the country and the invaders could not move forward.

The historic city of Bhabar had been the capital of Chibbos for centuries and was the tehsil headquarters. Now Pakistan was thinking of surrounding that city. The Dogra army protecting the city was very small in number but the brave Dogras were alert and ready for the ultimate sacrifice. They also tried to contact through wireless but could not succeed. Where would they get help from when most of the soldiers of the Dogra army of Jammu and Kashmir had been martyred while protecting the motherland.

In that time of crisis, Captain Gandharv Singh Manhas, a resident of Pargowal, along with the mischievous youth of Tehsil Akhnoor, took up arms and started for the help of the Dogra army and the people surrounded from all sides in Bhabar. Rustam-e-Jammu Kashmir Fanju wrestler was also with him. When they reached Kadhala village, they came to know that the Pakistanis had broken the road and were lying in ambush. Even after knowing this, the brave man moved forward. After going a little further, the exchange of bullets started. The Muslims must have been short of liquor and coins or lacked military power. That is why they ran away. After repairing the road, Captain Gandharv Singh and his companions tied shrouds on their heads and moved towards Bhabar. After crossing the Bhabar river, when they reached the city,

He was about to enter the school, his astonishment knew no bounds when he saw the high school there filled with tribal people.

On seeing this, they attacked the tribesmen. After the firing, a fierce hand-to-hand fight started. Most of the enemy men who were cooking food were killed by the swords of the Dogra warriors. The rest ran towards the jungle to save their lives. Four Dogra warriors also sacrificed their lives in this battle. The number of tribesmen who died was very high. After dealing with the enemy, the victorious warriors entered the city with great pride. The citizens trapped in the siege welcomed them heartily.

After strengthening all the posts of the city and staying there for ten days, those patriots were coming to Jammu to get more military help. When they reached the same place of Kadhala, they were attacked fiercely. This time the Pakistanis were fully prepared. The fight started. The tires of the military vehicles were destroyed. Captain Grandharb Singh ran towards the jungle fighting. But he could not escape and was martyred there itself. The fight was going on. The Dogra army got help. The Pakistanis ran away leaving behind the dead bodies of their Ghazis. The body of the martyred captain was taken out and Faizu Pehlwan returned to Bhiwar with his other companions and stayed there till the city was destroyed. The body of the martyred captain was taken to Jammu via Watala and was cremated in his village with military honors.

After that the Pakistanis made up their mind to conquer Bhibar and on the night of 29 October they turned the city into ruins with mortars, tanks and cannons. It was the first time in those days that heavy weapons were used to destroy unarmed citizens. When there was no hope for the citizens to survive, the young lawyer of Bhibar, Jagdish Mitra, distributed poison to hundreds of women so that the Pakistani wolves could not violate their chastity while they were alive. People who had been living there for centuries started fleeing, leaving their birthplace forever. The injured and

The earth was trembling with the cries of the handicapped. There was no one to listen to those who were crying and screaming for water.

During that critical time, there was a Dogra brave whose both legs were blown off by bullets and he was not able to walk. While dying, he had said to his fellow Dogra soldiers, "Give me the machine gun so that I can drink the blood of the enemy till my last breath." The helpless soldiers somehow fulfilled the last wish of their friend. In this way, that dying unknown martyr continued to fire for 13 hours continuously, he did not let the enemy's unholy feet enter the city while he was alive and provided an opportunity to save hundreds of lives. By the evening of 30 October, the entire area up to Kadhala came under the control of the Pakistani army and not a single Hindu Sikh was left on the other side of the streets filled with rotten corpses.

After the victory at Bhebar, Pakistan's second target was Deva-Watala. This was the time when the Pakistan government had ordered a major attack on Jammu and Kashmir. On 5 November, with great preparation, they attacked across the Dwada towards the west of Ambadyala. Drums were beaten to celebrate this. This news spread like wildfire in the entire area. Thousands of warriors gathered. At that time, only 25 soldiers of the princely army were with them. They were scared of such a big attack. Thoughts were still being discussed. The elders were not able to reach a decision when the youth attacked the enemy shouting slogans of Gagan Vedi. The enemy's machine guns shut their mouths in front of the fierce challenge of thousands of soldiers. The Chhachhi of Mianwali lost courage. The tribal people broke the heads of the soldiers with sticks. The enemy fled. The soldiers chased the enemy for a long distance. Since the formation of Pakistan, there had been hundreds of clashes on the border but the victory of Ambadyala was the biggest victory of Deva-Watala.

In this fierce battle, Sansar Singh Chib of Watala displayed his valour by beheading three Kabalis with his sword and snatching their Pathani rifles. He achieved immortality while fighting with the fourth one.

The enemy had to face heavy casualties. A Katiyalu Ramdasiya of this village also set an excellent example when he killed a big Pathan with a bamboo stick and snatched his rifle. Apart from these two, Sardar Kartar Singh, son of Sardar Ban Singh of Gulwahaar village also showed a great example of bravery. He also killed many Pathans and attained martyrdom. The enemy had to suffer heavy losses in this battle. 85 of its people were killed. Apart from 13 Pathani rifles, one machine gun and 10 thousand bullets, six camels and a mare were captured by us. The spirits of our heroes were boosted on this unique victory and fighting with Pakistani Ghazis became a child's play for them.

Frightened by the results of that battle, the Pakistan government was also forced to make some big plans. Because the Gujars of Gujarat were already afraid of this area. The Ambadyala operation was carried out at the instigation of Chhachhi and Kabalis. When these two could not do anything, then the Pakistanis were forced to think of something. After that battle, the firing on the border stopped. Pakistan's desire to conquer Deva-Watala seemed to be dying down. When Maharaja Hari Singh heard the news of that battle, he was very pleased with the heroes of Deva-Watala. He himself came to Watala in military uniform. He toured the whole area in a jeep and congratulated the heroes. At that time, the head of this area was Thakur Prabhat Singh Jaldar. He was also an MLA and Maharaja Bahadur had also made him an honorary lieutenant, congratulated him and promised to declare that area as a special area when the right time comes. God did not approve of all this. The days of that region were over.....there was nothing left in its fate except decline.

After the Ambadyala incident, there was complete peace and quiet on the border for a few days. The enemy had sin in his heart. He was planning to kill Ambadyala.

He wanted to take revenge for his defeat. In those days, some Hindu families had managed to escape from Pakistan and reached Watala. They told that Pakistan was hell bent on destroying Watala. Hearing this, Thakur Prabhat Singh, the head of Deva-Watala, went to Jammu to inform the government. There he met the army commander Brigadier Kulwant Singh and the Governor Shri Chet Ram Chopra and apprised them of the entire situation. Apart from informing the government about the bravery, difficulties and lack of weapons of that area, he also explained the military importance of the area. As a result, a company of the first Patiala battalion was sent to that area. The company commander was very impressed by the courage of the people living there. The army commander was very happy to see the border security arrangements being run by the public. He stayed there for a few days and returned to Jammu after distributing some weapons to retired soldiers and told his senior commanders all the best.

This "all good" of Patiala proved to be very bad for Deva-Watala. The military help for which so much effort and so much struggle was made could not be obtained. Gramin Bahadur was getting tired of staying awake day and night for many months, yet he did not give up his courage and bravery. He was engaged in border security with a strong determination. Whenever there was any disturbance, it was given a befitting reply. In those days, Bakshi Ghulam Mohammad had been made the Chief Emergency Officer of Jammu and Kashmir. Politics had entered military activities. Even on repeated requests of the leaders of "Deva-Watala", no military help was given because those who took the place of the Maharaja Government were very well aware of the old history of that area. They did not want to get a headache forever by keeping such an area safe. Both the military commander and the Government of India were unaware of this secret. These politicians of the state probably did not know that if Deva-Watala went away then

it will be difficult for Jammu to save itself.

After the Ambadyala battle, there was complete peace for 18 days. There was no attack on the border, no bullet was fired. We often used to climb the high towers of Ranbirgarh (Qila Padhar) and watch from the roofs. After that battle, the Pakistani villages settled on the border became absolutely silent. No person could be seen working or walking anywhere and there was no trace of a cow for miles. This sound indicated to the enemy that a heavy storm was coming. The Dogra soldiers and we were not unaware of its consequences but were helpless.

It has been mentioned earlier that the army of the state was not enough to protect that vast area. The villagers were engaged in border security for many months. Some retired soldiers had set up posts at important places on the border. At least 20 soldiers were present at each such post. They were armed with 303 rifles, cartridge double-barreled guns, swords, country-made spears and lances. The leader of such a post was the Subedar. Jaldar Charan Das was the supervisor of all the posts and Thakur Prabhat Singh Jaidar was the supervisor. Thakur Prabhat Singh was the Jaidar, along with that Maharaja Bahadur had made him an honorary lieutenant and entrusted him with the responsibility of guarding Deva-Watala.

The first border post was under the charge of Subedar Kripa Ram. Subedar Kripa Ram was very smart and patriotic. He managed this post very well. Subedar Hari Singh was appointed at Kuliyan post. This post was also entrusted with a very large area. The third such post was built towards the south of Mohkadyala. It was entrusted with the task of stopping the enemy advancing through Barnala, Tibba and Kharbooj. Its leader was Subedar Karam Singh. This Subedar was very brave and courageous. He attained immortality while fighting a hand-to-hand battle. Before dying, he had protected the border day and night for three months continuously.

The post of "Ranbir Garh" was very important. In that old fort, 40 Dogra soldiers lived along with the villagers. It was in front of the main gate of Watala and there was a great danger of the enemy attacking through this route. The responsibility of its protection was given to Subedar Waryam Singh and Sher Singh. To the east of these was another important and necessary post named Bhangali. It had been attacked many times and battles had been fought. It was managed by Subedar Grob Chand and Naib Subedar Jagat Singh. Jaildar Charan Ras also used to spend most of his time at this post. Jaildar Charan Das had worked in the Rasala of Jammu and Kashmir and was considered an expert in military activities. Along with him, Subedar Jagat Singh had dedicated his life for the motherland.

Deva's border started to the east of this. Deva's brave men worked to protect it. They too had made the border strong and secure in the same way. Although there was no major attack on Deva's border like Watala, it was still very necessary to do so.

The silence on the border and the Pakistani people going back led to speculations that the enemy's silence would surely bear some fruit. That is why some rich families started leaving secretly with their property and children. But most people had made up their mind to stay in their motherland till the last moment of their life. If any family left the village secretly, other people considered it very bad. In that time of crisis, the names of those who fled were counted in the list of traitors and if anyone was caught running away, the brotherhood would give him a severe punishment so that others who thought like this would also be afraid. Despite doing everything, some people started running away. On the night of 22 November 1947, three families left the village with children and came towards Jammu. On 23 November, a big panchayat was held in Jakkhar and such people were reprimanded. The situation was discussed for several hours. In the evening, people left for their homes. Master Diwan Singh and I also used to talk and discuss the situation

We were moving ahead thinking about how to deal with the situation. Suddenly we saw flames rising near Bhaangali and Kot Jaimal. We thought that the border guards must have lit the fire to protect themselves from the cold. But within a moment our misunderstanding was cleared. Our thinking turned out to be wrong. Soon the flames of fire started moving forward at a rapid pace and spread over several miles within an hour. Bullets started firing, mortar shells started bursting and the enemy's guns started roaring. Thus the attack of the Pakistani army became clear. Knowing this, a decision was made that the old people, women and children should be sent to the forests and all those who were capable of fighting should stand firm to protect the village. If the enemy's strength is more, then attack him stealthily and inflict damage on him and save the village. Thinking this, the youth, oblivious of the consequences for those defending the border, took up positions in defensive positions around the village and began to wait for the enemy impatiently, eager for the ultimate sacrifice.

The enemy was also not unaware of the bravery of the heroes of Deva-Watala. He also knew that a direct attack on Jakkhar would not be successful under any circumstances. That is why the Pakistanis devised a new method. The enemy took advantage of the darkness and moved forward northwards from the left side of Jakkhar. He was planning to surround the village somehow by hiding. Despite trying, he could not succeed. He changed his mind and moved straight upwards. At that time most of the people of the village along with their children had spread up to the pond of Gakhri. This village is eight miles from the border and three miles north of Jakkhar.

The first night passed comfortably. It was decided for the next morning that those who were unfit to fight would stay at this place and everyone else would return to protect the village. It was necessary to eat and drink something before returning because no one had any idea what kind of situation they would have to face there. Everyone was preparing to go to the village.

It was Monday. It was about nine in the morning. A bullet was fired from the south of Gakhari. After that two or three were fired and then the jungle, streams and mountains started to rumble with the sound of bullets. On this everyone started running towards the north carrying their belongings on their heads. Due to the narrow and difficult road, people were finding it very difficult to run. Unfortunately, a horse carrying a big bundle of quilts got stuck in the narrow road. The road was blocked and it became a problem for the people. In that difficult time, some young men came forward and cut the ropes, only then the road was open and people got a chance to save their lives. There was a big loss due to the five-minute blockade. Pakistani soldiers came forward. The crowd came under the grip of their fire. Although the road was crooked and passed through dense forests, still our people were getting casualties due to the bullets of the cruel enemy. The sick, the elderly and the children were losing courage. Many mothers were trying to save their lives by throwing their infants in the jungle. That scene was very terrifying and scary. The pen does not have the power to write what the author saw at that time. The heart of the earth was shaken by the brutal atrocities of the Pakistanis. The jungles, mountains and streams were echoing with the cries of innocent children asking for food and water. Mothers were being separated from their sons and sisters from their brothers. Oh God, what a time it was. May such a time not come to anyone.

When the author's entire family got separated in the north of Gakhdi and the Brahmin girl of the village, Kumari Krishna, fell on the ground after being shot, my mother also lost courage. She asked me to run away to save my life. I refused and insisted that mother, if you want to save me, then muster courage and move ahead, otherwise I will never leave you alone. Hearing this, the mother's love got aroused. The mother who had lost courage in the desire to save her son, gained courage and both of us escaped. Further on the way, I found my three-year-old cousin Satya who was crying on the road. I threw all my things and picked her up. She was saved.

On 24th November, some local people could not bear to see their centuries old tradition being looted. They killed their young women with their own hands, considering hands could not touch them and they could not touch the enemy without any fear. But this was done and 30-40 brave men killed their families with their own hands and attacked the enemy with the roar of Har Har Mahadev. They fought with such bravery and valor that the advance of the enemy was stopped. Many of them died on the spot and those who survived kept giving water to the dying and kept consoling the suffering people. Due to the unique sacrifice of those brave men, many people were saved from untimely death! What happened that day from 9 am to 5 pm, what happened to the unarmed and innocent people, how many died, how many were killed and how many were injured, how could they be counted? This day was no less than a day of doom for the people of Vatala. As long as the fight of the people of Vatala continues, the memory of this doomsday will never be forgotten in their hearts for generations. That day was no less than a massacre for the people of Vatala. Here I am writing only for Vatala. Why not for the entire Deva-Watala area? This attack took place only on Jakkhar, the central place of Batala. Apart from Vatala, nothing happened to any other village at that time. Everything was fine in the east and west of Vatala. The enemy thought that everything will be fine once the center is captured. His thought was correct to some extent.

It has been written earlier that the enemy advanced in large numbers from the left side of Vatala and wreaked havoc around Gakhdi.

Today she is the mother of many children and is leading a happy life in Nanakpura Jammu. When my mother and I came down from the mountain, we met my classmate and friend Rajjada Jagan Nath Vaidya. The three of us kept walking even at night and on hearing on 25th the people we reached a village named Sohal. After waiting for many days for the news of the of that village were shocked and on 26th November we reached Akhnoor. On the evening of 26th November destruction of Deva-Batala, all my family members also joined us on 30th November.

The second part of the enemy had advanced from Barnala, moving along the western bank of Dwada and reaching behind Kallar Mohda. Hearing the firing around Jakkhar, people of many western settlements (Mohadas) had also hidden themselves with their children in the Banjavala forest from the first night of the attack to spend the critical hours. They thought that after some time they would return to their homes. No one had even thought that Watala would come under the control of Pakistan. Otherwise these people could have easily escaped from the clutches of the enemy at night.

The third part of the enemy had come out from the pond of Nowala towards the west of Vatala and climbed the hills and was hiding in ambush. Pakistan could not capture Jakkhar on 23 November 1947, but it had succeeded to a great extent according to its plan. The next day when there was chaos in Gakhdi, that part of the enemy army was sitting quietly waiting for the right time because the enemy was not sure of success even after coming so far. It was afraid that how many people would be ready to sacrifice their lives to protect Jakkhar. What kind of weapons would they have and in which direction the tide of the battle would turn. How would they have to defend themselves in case of failure. Frightened by all these things, the Pakistanis were sitting quietly. They had tried fighting before this also. Till that time, they had been getting killed and running away every time but had not been able to achieve any kind of success.

Both the wings of the Pakistani army were unaware of what had happened around Gakhdi on Monday, 24 November. They must have heard the sound of gunfire but they would not have known who was firing the bullets and which side was getting harmed. It is also possible that the three wings of the army had lost contact with each other. These three wings were sitting several miles away from each other.

The incidents that took place on the hills of Gakhadi have been mentioned many times. The fighting continued there from sunrise to sunset. Hundreds of

The injured and dying died in the thirst of water. After killing the people around the outskirts of the village and returned to Pakistan in the dark. and looting their property, the Pakistani soldiers and tribesmen roamed the village remained completely safe and sound till the evening of young men were engaged in its protection. In the evening, they thought that bullets kept firing and no one returned from the village. To know this, he sent some young men to find out. When they reached near Thakri Chandi, they found some men coming down the hill carrying bundles on their heads. They turned out to be Pakistani robbers

and were shot down mercilessly. This action was taken under the leadership of Subedar Jagat Singh. Now it did not take them long to find out that the people who had gone to Gakhdi Pugeko were not well. To see with their own eyes what happened to those unfortunate people, they continued to move forward. Those who had moved forward sent a message to two of their companions to inform the village that those protecting the village should be alert. On going a little further, they found many of their own men who were hiding waiting for the darkness of the night. They also came to know that a large number of the enemy had reached the hills and hundreds of our people had been killed by them.

Many people have been captured and the Pakistani robbers have returned with a lot of looted goods via Upar-Watala. But the Pakistani army is still hiding in the drains of Ikhni near Gakhdi. Hearing this, they returned with a heavy heart and after coming to the village, they told the whole story to their other companions. On hearing this, the zealous Bahadurs got filled with enthusiasm and they got ready to take revenge.

On Monday morning, 24 November, the central Pakistani troops started firing from behind on the people hiding in the hills of Banjawala and Laane. Terrified of death, everyone left everything and ran westwards towards Mohra Kallar. By God's grace, two people died and some were injured in the firing of the enemy and they were saved. The firing did not continue for long because our soldiers also fired from the jungle above.

As a result, the enemy must have also suffered losses. The reason for the enemy's firing stopping so quickly could not be revealed. It is possible that the enemy's strength was weak at that time or they may have done so out of spite. It is also possible that they got scared by our firing thinking that there were no unarmed people on the other side as well. Then it was also known that a senior officer of the enemy army was killed due to our firing, as a result of which they stopped firing and chasing.

When they reached Kallar, they found many people from other villages also gathered there. They prepared lunch there and sent some young men to Jakkhar to find out about the situation. There they found many brave men ready to make the ultimate sacrifice to protect their motherland. Apart from the destruction of Gakhdi, they also came to know from them that since morning the Pakistani army had also attacked Deva. At that time, nothing could be known about what happened to the people of Deva.

In the evening they went to Kallar and told the people gathered there about all the incidents. People got scared after listening to them. There was a lot of discussion about the rescue but no consensus could be reached. That evening people from many villages and mohallas of Ambadyala and Mohkadyala also gathered there. In this way this gathering of people gradually turned into a big group. That night some of the people were worried and went to sleep while others kept watch. The night passed comfortably. After getting up in the morning everyone arranged for their food and started preparing for the future.

The next day, Tuesday, 25 November, a sudden firing started from Rakwal Chappar. Hearing the sound of bullets, the frightened and unarmed people ran towards the west. The enemy kept raining bullets on them. Despite the huge chase, 20-25 people were killed. After crossing the gate, a large number of people gathered at Chukkhanwal Chappar. There, many plans were discussed to deal with the situation. After thinking that day, it was decided that an armed party on horseback

X7 should be sent from Watala to Deva to find out whether the Deva-Watala road was safe to escape or had been captured by the enemy. Hearing this, many young men got ready. Out of which 10 horsemen were sent for that great task and the people, drowned in grief, sat silently waiting for their return. They left from there at 11 o'clock and returned safely from Deva via Jakkhar Bar. On the way, they met 5-6 Pakistani robbers near Tatediya Chappar. As soon as they saw them, these people attacked them. 4 Muslim men were killed and two managed to escape. At 2:30 this party reached Papis Hamari. They told that that route was safe and appropriate to escape from there. As per their suggestion, the people decided to escape through that route. There was very little time. The situation was rapidly turning serious. Wasting even a moment could prove to be very harmful. Thus people started moving immediately taking the name of God. They included women, men, old people, children, cows, buffaloes, camels, horses and sheep goats etc. The villagers wanted to take with them every item that could be picked up. All of them started moving east from there in the form of a big group. The length of that big group was about four miles and apart from the animals, there were about six thousand people in it. This group passed through Rukwal Chappar, near the temple of Jheel Bali Devi, through Bhagyadanwali and when it reached near Siaryala Chappar, the sun had set. This seven-mile journey ended successfully. There was no encounter or attack during this journey. The group kept moving forward without any fear. When the front part of the group reached the edge of the last boundary of Watala, it was suddenly attacked from the north-east. After that, bullets started raining from all sides. The group started scattering. No one could understand where to go. It was a very scary time. It had become dark. Countless people were falling on the ground due to bullets. The sky echoed with the sound of crying and screaming, the earth started shaking but the heartless Pakistani soldiers did not stop firing bullets on innocent people.

There was a lot of joy. Most of the attackers were Pakistani soldiers and the tribals accompanying them. Fearing death, some people hid in nearby houses to save their lives. Many sat in the bushes and some climbed on the trees. The fighting continued for about an hour. Our soldiers also left no stone unturned during that critical time. They killed many of the enemy with their weapons. They also fought with 303 rifles. The attack cooled down for some time. But God had something else in store. The fight flared up again when the new Pakistani army arrived. The killing began. People hiding inside the houses were burnt to death. What happened to those who were burnt is known only to those who have seen that scene with their own eyes or heard the screams of the dying with their own ears. Some of the hiding people also became the target of the killers' bullets due to the light of the burning houses. At that time many people killed their newly married wives and pampered daughters with their own hands and were themselves killed while fighting. In the darkness of the night it was very difficult to identify the killers and the dead. This was the same critical time when Hakam Singh Chib Dhangri Wale fearlessly fought with the enemy after beheading his two young daughters with his sword. That evening remained an evening of doom for the people living in that area.

The people lost their courage due to that sudden attack and heavy killing. They had no hope of escaping. To save their lives, hundreds of people hid in the cluster of trees of Peer Mogan Nath. Because the people of Deva-Vatala had a firm faith in Monga Nath that if one calls him with a true heart, Monga Nath Ji frees him from all kinds of troubles. It is said that once upon a time Nath Ji had blessed an old man and from that day onwards he was in trouble.

Master Brahma Singh was watching all this while sitting on a mango tree. He narrated the entire incident to the author which he had seen with his eyes and heard with his ears. Listening to it would send shivers down the spine. Master ji's real brother and nephew Prakash and Shigara Ram were both burnt alive in front of him.

Until the destruction of the place, the people there used to express their gratitude to ~~हो~~ ^{हुये} Baba Ji for his kindness and used to organize a huge fair every year which was called "Mela Chhinj". In that difficult time, not one but thousands of people sat at the feet of Baba Ji and prayed for the protection of their lives with a true heart, but Baba Moga Nath Ji did not listen to a single word. In the last three hours of the night, a Pakistani army of knives came and pierced them. As soon as it pierced, it separated the women from the men and then started slaughtering the unarmed men like goats. This time also some brave people thought it better to die fighting rather than dying a shameless death. They clashed with the enemy and got martyred while fighting a hand-to-hand battle, but they also wiped out many Ghazis with their own hands. It will take a long time to write in detail how that dreadful night passed. By daybreak, hundreds of people had been killed there. Countless helpless women were made captives. Many kinds of inhumane atrocities were inflicted on those poor women. They remained victims of the wickedness of those wicked people for many months. This great destruction was the second tragedy for that area.

It has been written earlier that that group was very long. Its length extended for miles. It is not easy to find an example of the calamity that befell its front part. The people in the rear part of that group were able to escape for some time. When the people in the front part of the group got trapped in the enemy's circle and bullets started showering on them, at that time the people in the rear part ran away. While going back, they did not encounter or clash with anyone? Because that day the Pakistani army had put a strong pressure from Munawar Tavi to Pirmonga. That day before sunrise, a brigade of Pakistan attacked from Mattwala and by evening wiped out many villages of the state. By the afternoon of Tuesday 25 November, the entire area of Munawar had been captured by the Pakistani army. In that area of Jammu and Kashmir state, there was nothing except wounded, helpless people and rotting corpses.

It was not visible. The green area which had been inhabited for centuries had been devastated by the enemy in a few days.

For the last three days, the enemy was trying beyond his strength to capture that area. Bullets were being fired. Mortars were causing destruction. In that unfortunate area of about ten miles, nothing could be heard except the sound of screaming and crying. Innocents were being beheaded and the chastity of women was being violated. A brigade of the Pakistani army, thousands of tribesmen and hundreds of Pathans were working day and night to destroy that fertile land. But the princely government, its emergency officer and the Indian government were quietly watching the spectacle. Why was this so? This will remain a mystery. Despite having everything available, this fertile area was destroyed. The truth is that this area was sacrificed on the altar of wrong politics. Nothing remained of it, nothing was left.

The Pakistanis had become very courageous after the killing and capture of the Pakistanis near Pirmonga on the evening of 25 November and the morning of 26 November. Thus, they launched a big attack on Jakkhar on Wednesday, 27 November. The guards of Jakkhar saw the enemy tanks and armored vehicles advancing from the high hills and considering themselves unfit for the fight, thought it best to save their lives. Because it was impossible to fight with such a large army. The enemy started shelling Jakkhar from a distance of one mile and when they moved forward, the mortars wreaked havoc. When there was no movement from the villagers, they tightened the siege and entered Jakkhar, the main centre of Hindu Chibbas. After taking over the village, they desecrated the Thakurdwara and the tombs of the Mahatmas. After this, they killed Thakur Sadhu Singh Jaldar, the famous Sardar of that area. He was unwell at that time and could not be evacuated due to the sudden attack. He had stayed in the house.

Despite the massacre at Pirmonga and the closure of all the routes to escape, these people started wandering here and there without thinking. Those who escaped this massacre and headed towards Chhamb were safe in Jammu. They had succeeded in moving towards the village. From Pirmonga, a group of three to four hundred people moved towards Chakla village through the middle of Ikhni Nala and had travelled a long distance after walking all night. They were moving towards Jammu under the leadership of Subedar Karam Singh. Subedar Karam Singh has already been written about. Due to the long distance and the cover of the forests, these people started thinking themselves safe. When they reached near Thandi Chohi, dawn broke and the sun's light spread. Suddenly, bullets started raining on them from all sides from the peaks of the mountains. Whatever they could do according to the time, they did. They tried hard but what could they do, the enemy was in very large numbers and they, along with their children, were wandering for many days, hungry, thirsty and tired, and were running around to save their lives. They somehow spent two to three hours hiding and trying to live and die. Finally the time arrived when the hand-to-hand fight began. When the bullets ran out, the brave Subedar Karam Singh, along with his ten to twelve companions, brandished their swords and attacked the enemy. That single brave man killed ten tribesmen within a few moments. He himself fought till the last moment of his life and attained immortality and his other companions also fought bravely with their leader and attained martyrdom according to their old traditions. On getting the news, a group reached the place where those immortal martyrs were lying the next day. They cremated all of them and brought the injured from there and admitted them to the hospital in Akhnoor. Some of them died and some were cured.

Hundreds of people were killed in the Pirmonga massacre. Many women were taken captive. As has been written earlier, all this happened with the front part of the group. While the rear part of the group

He had moved backwards towards Mohkadyala village. Thousands of such people had gathered in that village. Their first night had passed well. They were terrified as they were trapped in the enemy camp from all sides. How could they have survived till then? They survived because the Pakistanis were eager to conquer Jakkhar first of all or they must have considered them in their grasp as they had closed all the roads. This was absolutely true because there was no way left for them to escape now. The enemy had captured the Jammu-Marpur road long ago. Even if the Indian Army had come for help, it would have had to come through Chhamb in the east. The Pakistani Army had occupied that area two days ago. Those unfortunate people were counting the hours of misery for many days, waiting for the help of the Indian Army. But their wish could not be fulfilled, the Indian Army was not supposed to come and it did not come.

On Wednesday, 26 November, the second day after spending the night in Mohkadyala, people cooked food to satisfy their hunger. They ate some and took some with them. They were about to leave when they saw two airplanes flying in the sky. Seeing the airplanes, the disheartened people felt excited and their courage increased. Seeing those airplanes flying, people waved white clothes thinking that they were their own airplanes and signaled for help and prayed for rescue. On doing so, the airplanes started raining bullets on them. Many people were killed and many were injured due to the firing of the airplanes. Some camels loaded in front also got killed. There was a stampede and everyone started running here and there to save their lives, just as birds sitting on a tree fly here and there on hearing the sound of a hunter's bullet. Everyone knew that the enemy was lying in wait on all the hills. They had suffered heavy losses even after going towards the east. The south was the home of the enemy. Only a part of the west remained in their grasp. The helpless people started moving in that direction. Everyone was sad and troubled. No one had any faith in surviving and reaching their destination.

Time could also be a problem for them! Most of them had given up the hope of living. But life is dear to them, and a man has to do anything while he is alive. They wanted to go to Naushera via Kabutargala with this hope because Naushera was the cantonment of the Dogra army. With this hope they were moving forward with heavy steps carrying the burden of their lives but misfortune was always with them.

Those unfortunate people started from the area around Mohkadyala on the evening of 26 November and reached Kabutargala after 2 pm on 27 November. Till there, they did not face any obstacle on the way, did not face any fight. The mountains had started. The jungles had come. Some courage arose in their hearts. Hope of escape started to arise. A lot of distance had been covered. The desired destination was also about to come. But God had some other plans. A tough test was still left. No one knew this. Till now they had not forgotten the carnage of Pirmonga. Its extremely painful scenes were playing in their hearts like a film. How could such painful incidents be forgotten so soon? All the time the cries of thousands of innocent unfortunate people who had become victims of fate in the previous day's attack could be heard in their ears.

Variam Singh Kuldan was at the front of the convoy that crossed Kabutargala. Just like that, he turned his face towards the other side of the neck and a whizzing bullet from the enemy killed him right there. After that, two or three more people were killed one by one. Then bullets started firing and people started dying. There was a stampede. There was only one way to move forward. There were very high mountains around it which were impossible for humans to cross. Running back from that place was futile and death lay ahead. In that difficult situation, those unfortunate people were stuck in a big dilemma. Instead of moving forward, they started gathering towards the south of the neck. Within some time, many people gathered there. Old people, injured people.

And the sick remained sitting there while the courageous men and women started climbing the mountains directly from the east. But most of the people kept gathering in the open space near the neck. They got so much time to live because they had some gunmen with them who kept firing occasionally. Among them, the names of Havaladar Bashi Ram and Giddi Ram are notable. Apart from them, the youth of Ambadyala area also had some weapons.

Lack of arms and ammunition was a hindrance in fighting the enemy directly. However, their firing had slowed down the enemy's advance. However, they did not have good weapons. They had only swords, axes, spears and self-made spears. Whereas the enemy had 303 type rifles and machine guns.

After an hour of observation and investigation, the enemy attacked the Gribas fiercely. First they fired indiscriminately from the cover of the hills. After that hundreds of soldiers started attacking and slaughtering those unarmed people like goats. Even in that time of crisis, some brave young men once again challenged their people, "You cowards. Why are you being killed like sheep? All your routes have been closed. Now there is no option left except death. Have you forgotten the name of your area? Gujarat and Jahlam trembled at your name. Take care of whatever you have and tear the enemy to pieces. Do not tarnish the name of your birthplace like this." On hearing these words, the blood of many young men boiled. A fierce hand-to-hand fight started. Many Pakistanis were killed and the rest fled. There was still a lot left in fate. It had not been even twenty minutes since the killing started. The bodies of the dead were writhing in pain on both sides, the injured were asking for water, when a large contingent of Pakistani army and tribesmen arrived from the south shouting slogans of "Ali". As soon as they arrived, they opened fire. The courage of the unfortunate people was broken by this, their courage failed. Bullets kept firing from all sides. Countless people were killed. When the Pakistani

The soldiers were convinced that the fighters had lost their strength. Darkness had also started increasing. Apart from the dead, the living people had fled here and there or had hidden themselves in the bushes nearby. Seeing this, the shameless Pakistani looters pounced on the piles of goods like vultures. But they did not know that the embers of fire were still buried in the ashes. Some young men were watching this whole spectacle, sitting hidden, waiting for the right time. When those savages were engaged in searching for goods and looting the looters and within a few moments they killed many enemy men with their swords and axes and their anger in a moment. Those brave men, giving up the attachment to their lives, kept fighting bravely till the last moments of their lives. One after the other they fell, yet they did not lose courage and fighting bravely all of them attained martyrdom.

More people were killed, captured and injured at that ominous place than in all the previous incidents of Deva-Vatala. Hundreds of women were taken captive and taken to Kujah camp in Gujarat district. They were subjected to inhumane tortures while being taken to the camp. They were kept hungry, thirsty and naked for many days. They were raped in the jail as well. The killing of the pigeon-neck became the biggest tragedy and the third Saaka for the people of Deva-Vatala.

It has been written earlier that when firing started in Kabutargala, there was a stampede among the people. Death started dancing in front of their eyes and many courageous people started climbing the difficult slopes to save their lives. Seeing them, many more people started climbing that side. In this way, the number of people going that way was also large. Those people kept moving forward. The enemy had come to know about this. But he was engrossed in the battle of Kabutargala. His attention had shifted to another direction. He was busy taking care of his dead and injured people. Therefore, they took some time to move forward.

He had found it. He kept moving forward, colliding with the sad mountain rocks, getting entangled with the thorny bushes, and crossing the steep slopes.

The Pakistanis were watching the escapees from the distant mountain peaks. They did not want to let even one of them go alive but were helpless. If they had tried to block the way by going ahead, it would have taken them more time and secondly they could have suffered heavy losses by being attacked from behind. They must have also thought that they would not be able to escape from the robbers who had gone towards Naushera. But the enemy could not succeed as per its thoughts. After dealing with Kabutargala, the enemy opened fire on the group of people moving forward through the mountain trails. Some people died and were injured due to their firing. Still the enemy's plan failed and a lot of people were saved.

A little further from Kalal, the survivors encountered 100/150 Pakistanis. After looting the area, they were going to Pakistan via Kabutargala. Some tribals were also with them. On seeing them, the angry people of the group attacked them badly. The tribals fired bullets at them. Two or three of our men died and some were injured. Still, the robbers were not able to escape and they were all killed. One of them had hidden in the jungle. He was also found and killed.

One aspect of this painful story was as follows. When the fighting was going on in Kaburgala, like Pirmonga, the people in the rear of the group turned back and went towards Patni via the Pailikhajuri Kas (Badi Khad). Their number was several hundred when they reached the end of the Kas. They encountered Pakistanis hiding in the jungle. Bullets started firing. Death danced. Those wretched people did whatever they could to survive and die. While fighting there, Dayaram Manhas snatched three rifles from the tribesmen. Dayaram Manhas was a resident of Bahadurpur village of Sialkot district. In those days he was with his relatives.

He had gone to Vatala to meet the army. On reaching Naushera, he handed over the rifles to the army officers.

Some people who escaped from there managed to move towards Patni by taking cover. Among them were Subedar Kripa Ram, Thakur Chan Singh, Chaudhary Chuhda Ram, Haria Jahal, Lal Singh, Hem Raj, Piru Chitra and some women. On the way they came across a group of 40/50 robbers who were going for looting under the leadership of a person named Fatta. Fatta was a close friend of Thakur Chain Singh. As soon as he saw Thakur Chain Singh, Fatta came to him. Coming near him, he expressed regret for the killing of all the members of Thakur Chain Singh's family and suggested him not to go to Patni. He secretly told Thakur Chain Singh that the Pakistani army had reached Patni village. Along with that, he showed friendship by pointing towards a secret mountain trail leading to Nah village. Under the guidance of Fatta, they all reached Nah safely. That village was inhabited till that time. The villagers quenched the hunger of those hungry people by feeding them corn breads.

They had just sat down to rest after satiating their hunger when bullets started to fire. Due to the attack, the residents of Nah also fled with those unfortunate people. The commotion at Nah so soon makes it clear that someone from Fatta's party must have informed the Pakistanis about them and the tribal Pathans must have pounced on their prey for looting.

The people who had escaped from Kabutargala had reached near Naushera. Still many kinds of thoughts were arising in their minds. They were thinking that if Naushera cantonment is safe then they will be saved, otherwise who knows what fate will show, their courage had broken, faith was waning. They were tired of praying to God. They were saddened by the pain of separation from their relatives, yet they were hoping

to reach Naushera somehow.

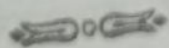
At last his luck changed. His bad days were about to end. He reached his destination on the evening of 28th November. The Dogra soldiers stationed at Naushera welcomed him with great pomp. He was informed and heard the whole story from them. He was very impressed by the soldiers' kindness and started crying bitterly. Tears started flowing from his eyes. His soldiers started appearing like God to him. The soldiers encouraged him and assured him that the entire area of Naushera is with us and Akhnoor is our right. Indian forces have reached. The battle with the enemy is going on and we have pledged to drive him out of our motherland at any cost.

During the conversation, he told the soldiers that some people are still hiding around the forests of Kabutargala. If they are helped soon, many lives can be saved. On hearing this, the brave soldiers marched at 9 o'clock in the night. They moved forward very cautiously. Next day morning, they had a tough fight with the enemy army at the place of Kalaal. The enemy had closed all the routes to advance. Knowing this, our soldiers returned and started preparing for a big attack to deal with the enemy. Even after that, some people were successful in escaping by hiding in the jungle bushes.

There were about 110 villages and many small hamlets in the area called Deva-Vatala.

The people there were very famous for their bravery in Jammu Kashmir and the British army. Their main occupation was soldiering. The people living there were hardworking, courageous and brave. That area was considered the backbone of Jammu Kashmir. What happened to that area in 1947? What did the government do to save them? Why were they not saved? Was the government unaware of the importance of this area or were the politicians afraid of the bravery and sacrifices there? They did not want to see the people there alive and were bent on genocide of that brave fertile land? Although Indian forces had also reached there at that time. The animals and birds there died from 23 November to 29 November.

They were being fired upon till 10:00 pm. Despite knowing all this, no military help could be provided. During that time not a single soldier was sent, nor any tank, nor any airplane took off. This area was only 50 miles away from Jammu city. There are not one but thousands of such questions whose answers are difficult to find. I leave this question open for intellectuals to find out, yet I consider it necessary to write this much that that area was destroyed due to the bad politics of that time. Those who did this were not farsighted. They did not love the country. They were doing everything with the feeling of revenge. If they were farsighted and patriotic, that fertile area could have been saved very easily. If that area was with us, Pakistan would never have been able to capture Chamb. The people of that area would not have been forced to be displaced again and again and to live a bad life in the Shanti camps. Apart from this, the supremacy of Indian forces would have been maintained forever in the areas of Gujarat and Jhalam of Pakistan. In this way, the Deva-Vatala region which had been inhabited for centuries came to an end and within no time, that famous rural area was devastated and sacrificed itself for the freedom of the country. The destruction of Kabutargala proved to be the third sacrifice for the Deva-Vatala people.



After the desolation and till the first settlement

Actually, those displaced people started reaching Akhnoor on 25 November 1947. But those coming via Naushera took several days to reach on foot. The victims of the Kabutar Gala tragedy had to face even more difficulties. By 27 November, most of the people of Tehsil Akhnoor had also left their homes due to the fear of continuous attacks by the enemy and had come to the vicinity of Akhnoor city. The number of displaced people was increasing day by day. There came a time when the Akhnoor bridge built on the Chenab river had become incapable of bearing the heavy load of people and started shaking due to the weight of the crowd. The army had to take over the task of protecting the bridge. The soldiers would give permission to cross the bridge one by one to only those people who could easily cross it. This condition continued on the bridge for 72 hours. Just imagine. It was such a dreadful time when lakhs of people had left their homes and were sitting naked and hungry in the harsh cold on the eastern bank of Chenab river under the open sky, praying to God to meet their long lost relatives. While hundreds of old, sick and injured people were dying in that unfavorable environment and there was a shortage of wood to burn them.

Sheikh Mohammad Abdullah had become the Prime Minister of Jammu and Kashmir at that time. The Sheikh government could not do anything for the students. After several months, with the help of the Indian government, arrangements were made for them in Prince of Wales College (Gandhi Memorial College), Resham Ghar and Company Bagh, but those places were not enough for such a large number. Thousands of displaced people kept shivering in the cold on the streets, markets and under the trees as they did not find a proper place to hide. In those days, there was no food available.

Food items were not available at all, not even salt. There was not question of flour and rice. In those days, goat meat was available at 4 annas per seer, as much as you wanted! But not everyone was a meat eater and meat could be eaten without salt. Hunger is also a very bad thing. To quench the hunger of a person's stomach, sometimes one has to do such things which cannot even be imagined.

Tired of the unfair behaviour of the government of that time, some families started earning their livelihood by doing hard labour in the nearby villages and some went to other states of India apart from the neighbouring state of Punjab. People staying in small camps in Jammu were also restless. Many of them also wanted to go to big cities outside the state and earn their livelihood by working hard. But what could they do, at that time there were no vehicles available to go out. Still some families started walking. Seeing such people walking, the Indian government had given instructions that the military vehicles returning from Jammu should take pilgrims on board. In this way a large number of these people went out of the state. Within a short time they spread to cities like Gurdaspur, Amritsar, Jalandhar, Hoshiarpur etc. Some went even further and reached Ludhiana, Patiala, Ambala, Mohindergarh and Delhi. They had to face a lot of hardships on the long and difficult journey and many of them died due to not getting enough food to eat and walking for years without any time.

In those days, countless people who had migrated from West Pakistan were already living a miserable life in East Punjab. The Indian government had opened camps for them in many cities of Punjab where free food and clothes were provided. Many hospitals were arranged for their health. Entry of people from Jammu and Kashmir was prohibited in such camps. Only people from Punjab, North West Frontier Province, Balochistan, Sindh or such princely states which had now gone to Pakistan were kept there.

After a few days, the order was amended and people from Jammu and Kashmir were also admitted in those camps. In fact, a special camp for people from Jammu and Kashmir was opened in Nasrula near Hoshiarpur. Which was later shifted to Ram Colony. Many people from the state were admitted in that camp, including many families from Deva Watala. That camp remained there till December 1950 and in January 1951 it was merged with Jammu's largest camp Nagrota. At that time, more than forty thousand refugees were staying in Nagrota camp alone. All of them had come after being displaced from areas like Muzaffarabad, Poonch, Rajouri, Kotli, Naushera, Mirpur Bhiwar and Deva Watala.

At that time the government did not have the power to run such large camps. It was busy making plans to temporarily resettle the people living in the camps. It was keen to enable the refugees to earn their own livelihood by giving them land and some financial help. The government thought that if the lands on the border were settled, the enemy's intrusion would decrease and the heavy burden on the government would also be reduced. The useless life of those living in the camps would also end. But the people living in the camps were not ready to settle down at that time. They were afraid of settling on the border.

In those days, the government had formed a committee for the resettlement of refugees. It was called the Joint Rehabilitation Board. That committee comprised of representatives from the Government of India and Jammu and Kashmir. The head of that resettlement committee was Major General Tara Singh Bal, General Officer Commanding-in-Chief of the 26th Division of the Indian Army and Major Gulzara Singh was a member. Colonel Baldeb Singh Sambyal and Kunwar Narendra Singh Jamwal, Deputy Commissioner Jammu were also present from the state government. According to the board's resettlement plan, when people from other areas were reluctant to settle on the borders, 1600 families from Deva-Watala had agreed to settle on the border of Ranbir Singhpura. Those families

In March 1951, 8-12 acres of land was given to each family in several villages of Ranbirsinghpur. The settlers were brought from Nagarota camp by government vehicles and were lodged in four temporary camps of Rangpur, Molane, Satrayan, Gadla and Rathana. While the remaining settlers were staying in Nagarota camp itself. At that time, it was decided to send the residents of Deva back to Deva because that area had been liberated from Pakistan and made safe by the Indian Army. Still, settling there was not an easy task. Initially, most of the people were afraid to go there, but gradually when the situation improved, they went back to their villages.

At that time, there were a large number of people from Deva-Watala who were earning their livelihood by working hard outside the camps. When the question of settling such people arose, the government made a new law keeping in view the shortage of land. According to this, it was decided to give 4-6 acres of land to all those families who were living outside the camps for their livelihood. Thus, hundreds of families from Deva-Watala were settled temporarily. Most of these people were settled in district Jammu and some families also settled in the districts of Kathua and Rajouri. In this way, the people of Batala got scattered and cracks appeared in the ancient unity of the brave men of Batala.

At the time of settlement, the work of settling the refugees who had come from the hilly and snowy areas of Muzaffarabad and Poonch had become long because they were interested in settling in the Kashmir valley instead of the warm areas of Jammu. The government was not ready to do so. Their pleas were not heard and proper settlement could not be done for a long time.

At that time four hundred families of Vatala were temporarily settled in Satrayan village of Ranbirsirpura tehsil. After that some more families came due to the desire of their brotherhood. The people who were lodged in Satrayan were allotted villages of Satrayan Khurd, Satrayankalan, Dohana, Amnipur, Sattowali, Khushalpur, Bhatia, Dhilobecharag, Bhuma, Kodebhens, Lalyandi, Kang, Chapapa, Fattuchak, Sadare, Tale, Makhdoom Haripur and Agwan Ke Salam, while Sochetgarh, Abdal, Kapoorpur, Gharana, Gharani, Chakrohi,

Some families were allotted land in Musa Chak, Dhindhe, Makhanpur Gujran, Badiyalkajian Mokhe and Sidhad. 450 families of Chib, Jat and some Harijans from the same area were settled in Rangpurmulane camp from Sochetgarh to Fatepur Salarian on the western border of Ranbir Singhpora. They were allotted villages named Fatepur, Khadepur, Tounkani, Samka, Raipur, Bera, Bega, Choga, Laiyan, Chanduchak, Bidipur, Korotana Kalan, Korotan Khurd, Bhojpur, Kotlimirdiyan, Barsalpur, Rangpurmulane, Baspur, Koloen Rakhflaura, Falaure, Sande, Kang, Der and Mote. This settlement reduced Pakistani infiltration. Within a short time after settling down, these people with great hard work and dedication had turned the uninhabited land into green fields. The refugees lodged in Gudlan Camp were settled in villages named Gudlan Magowali, Sir, Balaah, Bajechak, Chakvahavdin, Bokdi Hansa, Mana, Chakroi Dangre. At the time of settlement, the fourth camp was set up in Rathana village. The people of that camp were given land in villages like Rathana, Chakbala, Bhalesar Chaksalam Finder, Jinddamelu Kotli Arayan etc. In those days, many villages were uninhabited and deserted. After 1947, the fields had taken the form of forests. The wild grass and bushes were proving to be very beneficial for the enemy. This is why despite the presence of military guards, the Pakistanis would steal animals and kill many people.

According to 578.C, people of Watala were also settled in other tehsils of Jammu district. In tehsil Jammu, they are settled in Varn, Kantowala, Marjhali, Domana, Ghomhansa, Akilpur, Talab Lillo, Gujral, Paloda, Digyana and Langar. Apart from them, some government employees or rich families have also settled in Gandhinagar Jammu. In Akhnoor tehsil, people of that area are settled in Jyodia, Bakor, Manchak, Indri, Rangpur, Sajwal, Dayora, Pargowal, Dalpatbhor, Nadh, Chakkarpalpur, Chakkora, Dhaunchak, Dadora, Derian, Hamirpur Sidhad, Gudha, Tukwal, Chakmalal, Taroti and Narayana. Only ten to fifteen families were settled in Kathua district because due to the distance from Jammu, people did not like to go there.

Some families are also settled in Tehsil Naushera of Rajouri district. A good number of people from Deva-Watala are settled in many villages in the area of Nandpur and Ramgarh of Tehsil Samba.

Apart from these, some families of Deva-Watala who had migrated to Punjab and Peps during the partition of the country, many families of Jat brotherhood have bought land in Narnaul, Mohendragarh, Ambala, Jagadhari and Yamunanagar and have settled there permanently, while some families of Chib brotherhood have become residents of many villages of Hoshiarpur district. Apart from them, some families also live in Ghaziabad (Uttar Pradesh) and Delhi. There may be some families who must be wandering here and there in India due to difficulties. Choudhary Lekh Raj of Sahaliya Bala has built a big farm in Gadoli near Jagadhari. His elder son Choudhary Rajendra Kumar is a big transporter of Yamuna Nagar.

In the settlement work of the people of the area of Watala, the names of Thakur Gitan Singh of Satrayan, Thakur Khajur Singh of Rangpur, Sardar Gyan Singh, Thakur Chain Singh, Nambardar Ajal Singh, Sardar Fakir Singh of Phalora, Choudhary Asa Ram of Rathana, Master Mehgan Ram, Choudhary Sardar Chand Subedar Goja Ram of Magowali and Shri Baisakhi Ram are notable. Under the leadership of Colonel Mathew and Major Gulzar Singh, the temporary settlement of the people of Watala was completed, while the people of Poonch and Muzaffarabad refused to settle on the border.

At the time of the settlement of Batala, as has been written earlier, the people of Deva were sent back to their own area. At first, those poor people were afraid to go there because the enemy often used to harm them in some way or the other. Slowly, they started getting settled. The area of Deva became vibrant again. The barren fields started growing again. The ordinary village of Chhamb changed into a city and emerged on the map of India. > The government also did a lot for the security and rehabilitation of that area. Many government buildings were constructed there. Big shops of all kinds opened. There was a huge increase in trade and the whole area became vibrant.

Indo-Pak War of 1965

Chhamb had become a city from a village. Munawar, which was an example in itself at one time, had become a heap of mud. The revolution had shown its true colours. India became independent. The government accomplished many new things. The Indian government resettled refugees who had fled from Pakistan, but the resettlement of the victims of 1947 in Jammu and Kashmir was incomplete. After four or five years, some had built mud houses, while the common people lived in thatched huts. The lands lying vacant for years could not be fully settled. The borders did not stop crying. The hardworking people who had newly settled on the border were busy in settling the lands completely and kept fighting the Pakistani thieves at night. The Pakistanis used to come at night to steal animals. There were many fierce clashes with them in which many of our people were killed.

Four or five years had passed like this. People were getting busy with work and building their houses. Suddenly, rumours spread in Jammu province that Pakistan was going to attack India on 26 January 1957. The government did not pay attention to this at first. When 26 January came closer, the government realized that this news had settled in the hearts of the people. People had become scared. According to the situation, the government imposed many restrictions so that people do not run away. But the people were never ready to listen. Even before 26 January, people started running away from the border with their children. All the plans of the government failed. From Kathua to Chhamb, all the people living on the border ran away several miles. All the borders became empty without any fight or quarrel.

Fortunately, 26 January passed off peacefully. People regretted it and slowly they returned to their places. It took them many years to settle down again and they had to face a lot of trouble.

After that rush, people once again got busy with their work. Then they started thinking of strengthening their settlement by hard work. In 1962, China attacked India. In those days also many rumours were spread but this time people did not lose courage. They did not fall prey to rumours and remained firm in their homes. * The planetary position of the people who were stuck in the whirlpool of fate since 1947 did not change even after many years. What happened to them in 1947 has been written earlier. In 1957, they had become victims of unfortunate rumours. In 1962 also they were very troubled even though they had not left their homes. These people had become used to living on the borders for years and facing daily sorrows. They had developed the belief that borders are written in their fate. They had compromised with the situation even though they did not want to. Even though these people could not settle down completely, they still put in a lot of effort in building their houses and settling their lands.

It was the year 1964. The situation took a new turn. The intention of the Pakistan government started changing. False accusations were made against each other. The borders started screaming again. Bullets started being exchanged. Cannons started roaring instead of machine guns. The year 1964 passed with great difficulty. 1965 extended its auspicious phase. This year came with a terrifying mouth and wide open eyes. The situation started deteriorating. The people started getting nervous. Every Chamb. Finally the day came when Pakistan advanced very far day new incidents led to a strong attack on India. Pakistani forces started razing with full force. The Indian government had not anticipated such a big attack. This attack by Pakistan was sudden and terrifying. Indian forces also jumped into the field to stop this attack of the enemy.

It has been written earlier that to stop that attack, the Indian Air Force had to come into action on 4 September 1965. As soon as the instructions were received, the Indian Air Force's air planes flew several times in the Chhamb area and did wonders in strengthening the position of the Indian Army. Within two days, the Air Force destroyed the enemy forces and forced them to run back, in addition to stopping them from advancing.

This time Pakistan left no stone unturned to destroy India. It tried to advance by attacking all the borders. The war of 1965 was fought with great recklessness and passion. The heroes of both sides had performed wonders. But how could Pakistan succeed in front of a huge country like India. Indian forces broke the back of Pakistan in this 18-day war and forced it to make peace. According to the Tashkent Treaty, both the countries had to stop the war. There was a huge loss during the war. All the liquor and coins that Pakistan had received from foreign countries were dumped inside India. Due to which thousands of civilians and animals were killed. The lush green fields became barren. In that 18-day war, hundreds of soldiers were sacrificed, thousands were injured and became limbless. There were some soldiers and civilians whose whereabouts have not been known even today.

It has been written earlier that the settlement of the migrants in Jammu and Kashmir was on the border from Kathua to Chhamb. In wars, the people who live on the border suffer the most. In the Indo-Pak war of 1965, there was a huge loss of life and property. The only wealth of the villagers is their livestock. In the roar of the cannons day and night, it was not known whether they had died or fled somewhere. The cots and beds that the people had made till that day were all gone. The situation had become terrible. The poor people who had been wandering for the last eighteen years had a mountain of troubles fall on their heads.

It was like a dying man will do anything. After the war ended, these unhappy people slowly started coming back to their places, some of them

The rich people built their houses far behind the border. But how could the poor do that? Those poor people were almost dying. They went back. After coming back they again started farming. In that war thousands of people from Chhamb region were made to stay in camps. Even after the situation improved most of them refused to go to their old homes. The government could not force them and they were allotted small plots of land in the border areas of Sai, Ramgarh and Nandpur in Jammu district. Not agreeing to this incomplete settlement many people returned to their old homes in their native land. Pakistani forces burnt down all their houses. Only the land was left. After going to their area they made mud houses for their living with great effort in a year or two, bought animals as per their need and then started farming. These people had not yet fully recovered when the situation started deteriorating again. Attacks started happening on the border. Bullets started firing and clouds of troubles started appearing looming. Victory wasted some time before dying. In December 1971, Pakistan again started a war with India. The Indian braves turned back the Pakistani attack within a few days. Pakistan was divided into two parts. Bangladesh emerged as a new independent country on the world map. Pakistan had to bow down. As a result of the Shimla Treaty, peace was reached. A new line was drawn between the two countries which came to be known as the Control Line. According to the new line, some areas were traded. In that trade, the fertile and military important area of Deva and Chhamb was given to Pakistan forever. Pakistan's border moved forward and became a refuge for Munawar. First, they of people from the Chhamb region were kept there reached the western bank of Tawi in camps for some time. Thousands permanently and then with the help of the Indian government, they were settled on ravines, drains and centuries old uninhabited and deserted lands.

Thus, the migration and settlement of people who had migrated several times since 1947 stopped forever and the Chhamb region was annexed to Pakistan forever.

Those displaced in the 1971 war were settled in many places from Kathua to Palanwala. In this way the unity of the residents of Chhamb was broken and they too were scattered.

Eminent personalities of Deva-Vatala

There were many villages in the vast area of Deva-Vatala. This area had its own traditions. The people living here were very brave, courageous and patriotic.

At that time there was no access to education, yet there was no dearth of good people. Their lives were exemplary. After being displaced, many children have reached high positions in independent India by getting educated. Today, people from that area have become engineers, doctors, professors, principals, headmasters, judges, lawyers, transporters, financiers, tehsildars, deputy commissioners and colonels and brigadiers in the army. Even Thakur Rajendra Singh Chib is the health minister of the Jammu and Kashmir government. But in my history, I am going to mention only those people who were well-known people in that area at that time.

The main centre of Deva-Watala was called Jakkhar. This was the main place of independent Panchayat since ancient times. Thakur Prabhat Singh was holding the post of Jailda Sarpanch Panchayat, member of Praja Sabha and Honorary Lieutenant. Thakur Geetan Singh was the Secretary of the Gram Panchayat. Thakur Kripa Ram, Chuhad Singh, Guldeb Singh, Devi Das, Breeta Ram, Dammun Ram and Fattu Khan were the Nambardars of the village while Thakur Charn Das was the Jaildar of the area Deva. Thakur Brahmadev, Khushiya Ram, Munshi Ram, Sai Das, Gopi Ram, Khushal Singh, Chatar Singh, Bhagat Singh, Nawab Singh, Greeb Singh, Bharat Singh, Maghar Singh and Wariyam Singh were all Subedars. Thakur Beli Ram had reached the post of Inspector in the Border Security Force in those days. During the Emergency, he played a commendable role, especially in the fierce battle of Ambadyala. Thakur Balwant Singh, who retired after being given the post of DSP, was also an assistant to Thakur Beli Ram. Thakur Tej Singh, both Luddan Singh, both Diwan Singh, Lochan Singh, Sai Das, Brahman Singh, both Vodh Raj

Guldev Singh, Ishar Das, Omkar Singh, Balwan Singh, Buddh Singh, Girdhari Lal, Bari Mal, Duni Chand, Sardar Khan, Ravi Singh and Binder Singh were all teachers. Thakur Ganda Singh, Sandki Ram, Natha Singh, Gigda Shah Chagar Singh, Baba Sundar Gir, Randit Dayal, Ram, Durga Das Gosain, Shammu Misar, Gand Prohit, Rajjada Karam Chand, Munshi Nath Mian Nawab Khan, Nek Mohammad, Mir Baksh Sunar, Surendra Mohan Shastri, Mahasha Mela Ram, Bhagat Singh, Devi Dita, Haveli Ram, Sardar Ranjhu, Sardar Sewa Singh, Goswami Hari Gam, Charan Das, Thakur Das, Mohendra Singh and Vijay Singh etc. were all good and intelligent people. Surendra Mohan Shastri, despite being a Harijan, was a great scholar of Sanskrit language. As a result of his linguistic knowledge, he was nominated as a member of the Praja Sabha by the Prime Minister of Jammu and Kashmir, Shri Gopal Swami Iyengar.

The crown jewel of all these was Jaildar Sadhu Singh Ji. He was a very intelligent old man. He had managed the Jabar and Khudsar areas of Deva-Watala for 50 years continuously. When his eyesight became weak, he handed over the burden of Jaildaari to his adopted son Thakur Prabhat Singh. After retirement, he mostly lived in his village Duhangi Rat. He had earned great respect and prestige by serving his birthplace for five decades continuously. He was a big landlord and he received Jagir allowance from the government and he had received the title of Raees-e-Azam. Unfortunately, he was killed at his home along with his wife by the enemy because at that time both of them were ill and could not be evacuated due to the attack on the village.

Thakur Charandas was the jailer of Deva area. He used to live in Upper Watala. He was the son of Nawabu Ajitan. He first served in the cavalry regiment of Jammu and Kashmir. On returning home, he was appointed the jailer of Deva. During the Emergency, he defended the motherland with all his heart and soul. When the village was destroyed, he came to Jammu. He has been allotted land in Gujral near Talab Tilla. He lives in this village.

He had passed away. He was a true patriot. His wife and children live in the same village.

Master Tej Singh of Vatala was also an example in himself. He was very intelligent and very sharp and skilled in studies and teaching. I (the author) consider him my Guru. I often tell the present generation about the amazing things about the knowledge and morality taught by him. He was born in Jakkhar in the house of 480 Chatar Singh. After passing middle school, he joined as a teacher. Wherever he lived, he earned his name with his dedication and hard work. After being displaced, he also settled in Satrayan village along with other people. He died a few years ago. His wife and children live in this village.

If Munshi Jagan Nath is not mentioned in the history of Vatala, it will be considered a gap in history. Munshi ji was an old, educated and experienced person. He knew Urdu and Persian very well. He was considered to be the wisest in the village. People took his advice in all matters of life and death. Master Ram Ratan was his elder son. He was also capable and an expert in mathematics like his father. He had made many children of the village rich by teaching mathematics. Munshi ji had become blind in the last days of his life, yet he continued to serve the people on the strength of his ability.

Pandit Guranditta was also the pride of the village. He used to cover his body with only a sheet. Everyone was impressed by his wisdom and sacrifice. The villagers used to seek his blessings for every good work.

Pandit Baij Nath was a resident of the village and a Patwari in his village. He was a good gentleman and a patriot. He always stayed with the author during the Emergency. He has been written about him earlier also. After the Deva-Watala disaster, he came to Jammu. He built his house in Kotli Colony, Jammu. He retired from the post of Naib Tehsildar. His health started deteriorating. He died after a minor illness.

His elder son Maharaj Krishna is a professor in Himachal, the second one is a tehsildar and the youngest one is a teacher.

Thakur Hans Raj is better known as Guard because he was a forest guard in the forest department. His contribution for his native land during the emergency was commendable. He participated enthusiastically in the Praja Parishad of Pandit Prem Nath Dogra. For this he had to stay in jail for a year. At present he is the numberdar of Chapapa.

In those days, as has been written earlier, there was a dearth of literate people in this area. According to the times, passing middle school was enough. Then some youngsters started studying. Among such youngsters, the names of Dr. Balwan Singh and Bhagat Singh are also worth mentioning. In those days, both of them had passed B.A. Thakur Bhagat Singh had retired from the post of DSP. He died after retirement, while Thakur Balwan Singh retired from the post of co-DEO and is currently spending his retired life in his house in Talab Tillo. All his children are educated.

Subedar Jagat Ram has been mentioned many times before. He had worked very bravely. Following his example, many other young men also sacrificed their lives for their safety. Shri Jagat Ram was the son of Nambardar Breeta Ram. He had returned home from the army in those days. After being displaced, he settled in Varna village. He died here. He was an exemplary patriot and a wonderful warrior.

Thakur Babu Singh always stayed with the author and risked his life to serve his motherland in difficult times. He retired from the army as a Naib Subedar. He died in Satrayan.

Each two of Dewa's Subedar Daya Ram, Jamadar Omkar Singh, Master Sahib Singh, Master Vijay Singh, Master Gungan Ram, Thakur Vichitru, Rakhila Shah Thakur Nanak Singh, Choudhary Dulla, Belu Shah, Santu Bhajal, Mehanga Samotra, Thakur Sangal Chiv, Thakur Rohlu Ram of Pragambala, Havaladar Balwant Singh and Subedar Ram Singh, S. Jivan Singh of Mera Jattan, Subedar Amar Singh,

Subedar Lachman Singh of Burmila, Thakur Bhagat Singh, Koru Ram and Jati Baksh, Bhai Rangeel Singh of Navan Chak, Sardar Ruhad Singh of Sakrana, Lt. Bhola Singh of Jogowala, Raijada Hans Raj Bali of Munawar, Numberdar Chaudhary Hariya Ram, Rala Shah Bhatt Wala, Master Chhaj Ram Molvo Ghulam Nabi, all these were famous villagers. Manawar area was the biggest and most beautiful town of Deva Vatal. It was becoming a famous city. The land there was very powerful and fertile.

Choudhary Rehmat Khan Jaildar of Budejal, Choudhary Mela Ram of Moyal, Thakur Sansar Singh of Raipur, Thakur Gogada Singh, the famous singer of Rohi, Thakur Ram Rakha of Kot Jaimal, Thakur Amar Singh, Sardar Gurdit Singh, Lt. Aunsa Ram of Bhangali, Subedar Sher Singh of Kila Bhandar, Thakur Khela Ram, Colonel Abdal Aziz Master Atailaihi and Choudhary Abdal Haq of Barnala, Subedar Karam Singh of Mohkadyala, Thakur Chain Singh, Thakur Aijal Singh, Bichitra Singh Tej Singh and Subedar Hari Singh of Fungi Shah Kulian, Mr. Nanak Chand Shah of Ambdyala, his brother Mulk Raj Sharma, Subedar Kapoor Singh, Thakur Khajur Singh, Doctor Parma Nand, Maulvi Mohammad Alam and Master Bigamvar Das, Jaildar Sohbat Ali of Malot and Choudhary Gulaaba Ram of Mohammad Khan Tamhak and Thakur Pratap Singh of Captain Hari Singh Siyara, The names of Thakur Amar Singh of Dhamuli, Rama Kaldan of Kajallur and Sadhu Prohat are notable. Apart from these, there were many other good people.

During the Emergency, the following people had sacrificed their lives to protect their motherland and made all possible efforts and sacrifices for communal harmony. In those days, Deva Vatala was the only area where 98% of the population was Hindu. Despite this, the residents of that area had set an amazing example. There, very few Muslims of the entire family of Master Sardar Khan were killed by Hindus. Many people had expressed grief over the killing of Master Sardar Khan and his family. All those who wanted to go to Pakistan were sent safely across the border. Those who did not want to cross the border had come to Jammu with other people at the time of migration and were sent across from Jammu.

During that period of massacre, such a thing would hardly have happened in any other area.

Dar Chara Das's name was first in the list of those people who contributed a lot in protecting the birthplace. They worked day and night for several months and kept guard and did not let the character **जैल move** forward even an inch. He has been mentioned in detail earlier.

Subedar Karm Siddha held the second place among those who displayed heroic deeds. He fought the enemy till the last moment of his life and attained martyrdom while fighting bravely. He has been written about earlier as well.

Jamadar Jagat Singh was the third patriot who lived during the Emergency. He protected the motherland with his life and showed his amazing bravery by killing hundreds of enemy soldiers. When everyone left the village during the attack on Watala, he did not move from his house. Ultimately he too was forced to come. After being displaced, he settled in a village named Baran. His life ended there. Havaladar Wazir Singh also lived with him.

Subedar Greev Singh had also come home on pension in those days. He too had done a lot to protect his motherland. **aek** After this he had settled in Ghomhansaan and he died there.

Subedar Kripa Ram is still alive and is spending his last days in a village named Vaspur near Ranbir Singhpura. He too had contributed a lot to border security with great dedication and responsibility and had done commendable work.

Havaladar Bashi Ram had done wonders in those days. At the time of Pirmonga Nath tragedy, he was part of a large group whose hundreds of men and women were murdered and captured by the enemy. If he had not been in that group, it is possible that no one would have survived. If he had not run out of liquor and coins, he would have done some more wonders. Gunpowder finished

After the incident, he had to retreat. He was alive. At present, he lives in Jalandhar cantonment. Apart from him, the names of Subedar Nawab Singh of Batala, Variam Singh Chadak and Havildar Wazir Singh are notable.

Deva's Thakur Vichitra Singh, Master Saheb Singh, Master Vijay Singh, 3480 Mian Singh along with hundreds of their companions had been guarding the border for months. Thakur Vichitra Singh was well known for his bravery. Many stories of his bravery were popular.

Thus, there were many villages in the area from Deva to Munawar which was situated along the border. At that time, the residents of every village were alert and engaged in border security. The role of Jaildar Choudhary Rahmat Khan of Budejal was also good. In those days, Sub-Inspector Ture Khan was creating a ruckus. His courage had increased to such an extent that he used to drive away the animals in broad daylight. This drama of his could not continue for long and our patriots established their dominance by shooting him and his companions.

Now I am going to mention some such good people who were responsible for the prosperity of that area. At present none of them, namely Thakur Sidhuri Singh, Colonel Labh Singh and Thakur Raghunath Singh are alive. All of them have passed away. But their biographies can provide many kinds of inspiration. That is why history is written.

Some people have been mentioned in some form or the other. Apart from these, there would be many more unknown patriots and martyrs whose whereabouts are unknown to anyone and who might have sacrificed their lives while fighting the enemy in unknown circumstances.

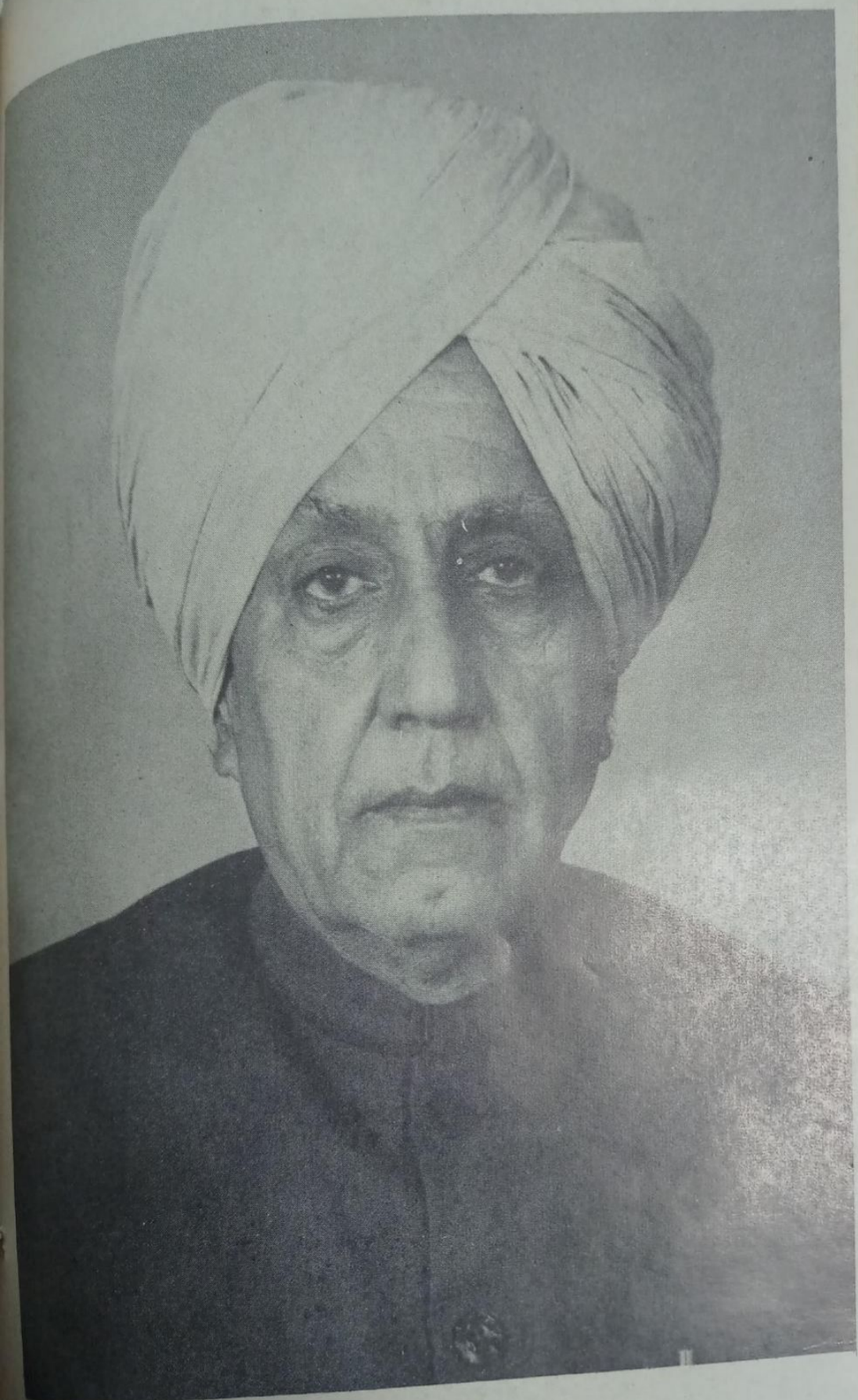
The author has made every possible effort to ensure that no village or name is left out which suffered in some way or the other to protect its birthplace during that time of crisis or sacrificed itself while battling with difficulties. The area was large, if any mistake has been made due to helplessness, then you all will kindly forgive. In the end, I am mentioning in detail some such persons who were the leaders of Deva Batala at that time.

Rai Bahadur Subedar Ladh Ram

Generally it is seen that only those people grow and rise in the world who are born in the houses of the rich and who have all the facilities of life available to them. Still, some such examples are seen that some people born in a very unfavorable environment, despite living naked and hungry, do such amazing works in their life that as a result of which their name becomes indelible forever and people remember them for a long time. Rai Bahadur Subedar Ladh Ram was also one among such people. His childhood was spent in unfavorable circumstances. He was not fortunate enough to see the face of school and school. He got the title of Rai Bahadur by the strength of his deeds.

He was born in a small village named Singri near Munawar to Chaudhary Lakha Ram. After becoming an adult, he joined the Jat Company raised in Malakand of North West Frontier Province in 1878 as a soldier. This company was newly raised in those days in the 38th Dogra Group. After joining the army, he performed many amazing feats as a result of hard work, dedication, deeds of previous life and sanskars. He made his name famous by showing unmatched bravery in many battles fought in the countries of the Middle East. He left the army in 1908 after attaining the rank of Subedar while working efficiently at various posts in the army.

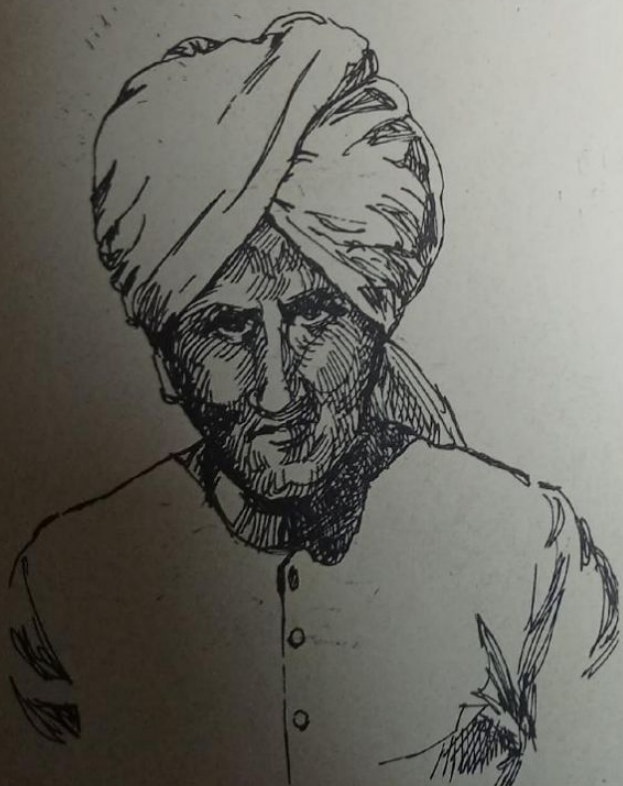
He could not even rest after coming home. He was still tired of fighting and the First World War broke out in 1914. The Indian government of that time was in dire need of soldiers to fight the war. In such a time of crisis, Subedar Laddu Ram helped the government a lot by recruiting thousands of soldiers. Pleased with his services, the government honoured him in many ways and praised his work by giving him the title of Rai Bahadur and made him the first Indian Army officer.



Baldev Singh Chib

Author

Late Raibahadur Lahuram



Late Thakur Prabhat Singh

member

Praja Sabha, Jammu and Kashmir

His honour was enhanced. The Viceroy confirmed him as Rai Bahadur on 1 January 1920.

nd Political Department

JUSTIFICATIONS

Delhi the ISI January 1920 No. 14-J-C HIS EXCELLENCY THE VICE ROY AND GOVERNOR GENERAL is pleased to confirm the title of 'RAI BHADUR' as a personal distinction.

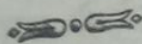
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Pensioner Subedar Ladhu Ram Late of 2th Punjabee.

After becoming Rai Bahadur, he became the favourite of the government. His respect increased at every place. He was listened to in the government court. After the war was over, he started working for social reforms. He had seen the world and for years he campaigned for the elimination of the evils prevalent in the society. He stressed on educating children and ran a campaign against child marriages. He was quite successful in his goal. In the Second World War of 1939, he also helped the government by recruiting soldiers like before. Keeping his services in view, Lahore Area appointed him as Assistant Recruiting Officer of District Mirpur and on the recommendation of the British Government, the Maharaja Government waived off the rent of his land for five years. In 1947, he also had to leave his home. He died in December 1948 at the ripe age of 88 years.

He had three sons, Subedar Seal Singh, Amar Singh and Diwan Singh. His grandson Subedar Jagat Ram is currently a resident of Mathrachak

village in Tehsil Hira Nagar.



Risaldar Sadhu Singh

Although the land of Deva-Vatala has produced many great patriots, brave and distinguished people, Risaldar Sadhu Singh is unique. The way he served the people by removing the evils cannot be forgotten. He was a bright minded and public servant of his time. He went from house to house to end the old customs prevalent in the area and to educate the children.

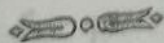
He was born in the house of Thakur Vichitra Singh on 10th March 1938 in Vikrami Ki Ma Watala. After passing middle school, he wanted to join the Revenue Department but his maternal uncle Risaldar Hoshnak Singh Chadak got him enrolled in his office. After joining, he worked with great dedication and hard work and within a short time he became a capable horseman. While working there, he was promoted several times and was made a Risaldar. During the First World War, he stayed in Aden and African countries for three years. He also went to France for some time. After completing his glorious 32 years of service and attaining the rank of Risaldar Major, he came home with pension in March 1929. For his commendable military services, apart from pension, he was given 40 acres of land in Arifwala Tehsil Pakpatan District Montgomery (Pakistan).

While living abroad, he was very impressed by the environment there and after coming home, he started efforts to promote and propagate education. Wearing a white dhoti kurta, wearing a brown turban on his head, wearing a garland around his neck and swinging a stick in his hand, he used to go to some locality or mohalla every day to promote education of children. He firmly believed that a person without education cannot make any progress. People used to gather on seeing him coming. He used to inspire people to study.

He used to explain the benefits of writing in a very simple language. People also respected him a lot for his selfless service. As a result of his propaganda, the number of children studying in the village school started increasing day by day. If he had not done so, then apart from other educated people, the writer of this story would have been someone else. Because the author had to come to his father many times to get him enrolled in school. It is true that as a result of his efforts, people developed a liking for reading and writing and the children of the village started going to school.

At the time of formation of Praja Sabha (Legislative Assembly) of Jammu Kashmir, keeping in view the popularity, social service and prestige of Risaldar Sadhu Singh, Maharaja Jammu Kashmir nominated him as a member of Praja Sabha to represent Deva-Watala. Going to Praja Sabha, he presented the problems of his area before the government and insisted for their solution. He raised the demand for drinking water in a special way. Apart from this, he got the custom duty on the natural fruits of his area like mango, amila and berro etc. abolished forever.

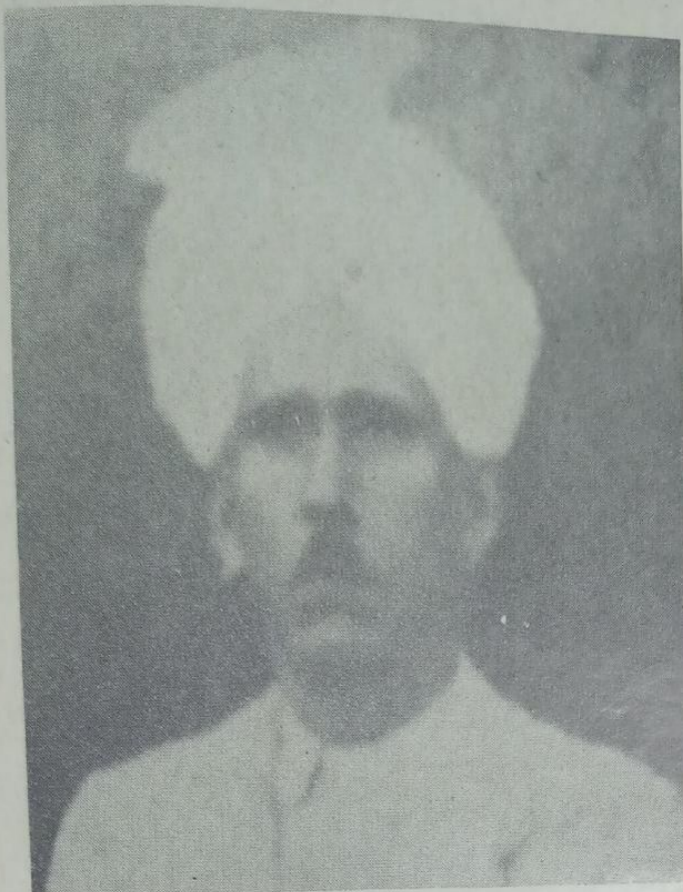
After returning home from the Praja Sabha session, he died on 20 October 1938 with a minor illness, leaving behind his wife, five sons and three daughters.



Master Major Singh

Often the people who uplift communities and fraternities are the ones who are born in them. According to the laws of God, when good days come for a community or fraternity, some such people are born in them who, due to their abilities and qualities, reach the status of a guide. The people who settled in the area Deva Vatala had a special place. Those people were brave, courageous, pure hearted, steadfast and patriotic, but one thing is true that they were not educated. The reason for this was that this area was surrounded by enemies from all sides. The people of that area had to remain alert and vigilant all the time to maintain their existence. In such circumstances, reading and writing was not only difficult but impossible for the people of that area. Even in the unfavorable environment, some good people were born there, due to whom the name of that area became famous. One of such persons was Master Major Singh Chib. He spread his ideas far and wide on the strength of the sanskars of his previous birth. He was the first child of his area to pass matriculation. As soon as he entered youth, he started thinking of discovering the history of his ancestors. Being a government employee in those days, he researched history and collected events and wrote and published them under the name of Tarikh Chibbal. Writing and publishing a book is a very difficult task even today. It is surprising how that determined old man would have done such a difficult task in those days. I am also shocked to see how many people would have bought his book in those days. Like how that farsighted great man

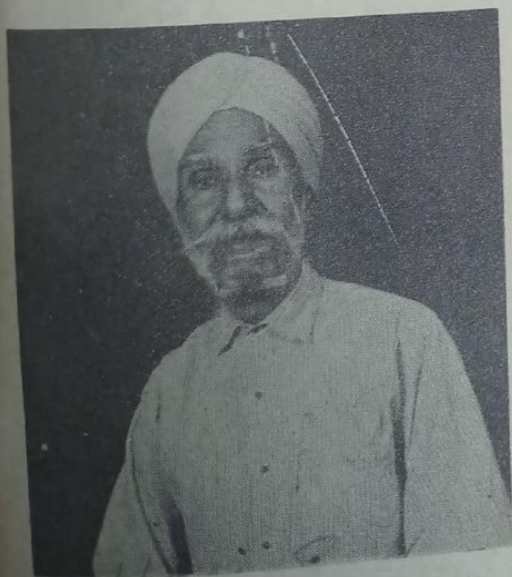
He did such a great work. He did such a work in his lifetime which cannot be forgotten. He must have faced thousands of difficulties while writing the history of Chibbal area with hard work and dedication. He must have studied many books to connect the links of history. Apart from this, he went from house to house, village to village, took leave from school and spent money from his own pocket to give the history to the brotherhood.



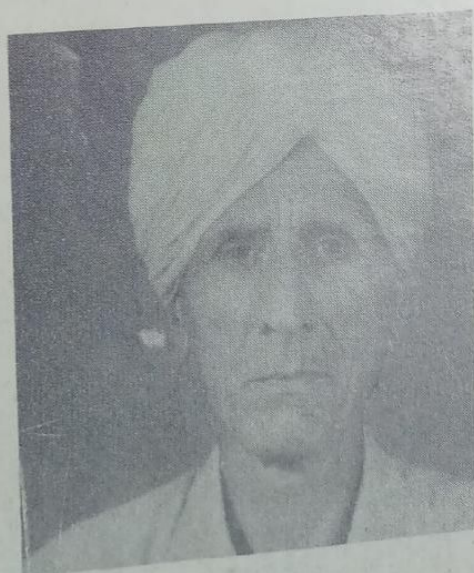
Late Thakur Major Singh

Author

Chi. child history



Captain Hari Singh



Thakur Sindhuri Singh



Late Thakur Sahdev Singh
I.A.S.



Chaudhary Mela Ram



Colonel Labh Singh

In the form of Vibhal, he had given that invaluable gift and service and however much we praise him it will be less.

Master ji was born in the house of Thakur Fala Singh of Watala on 95th Baisakh 1946 Vikrami. His family was well known and respected in the entire area. Prithu Kumendan, the bodyguard of Maharaja Pratap Singh, was Master ji's uncle. After passing middle from his village school, he entered the famous Ranbir High School of Jammu and passed matriculation from there in 1912 with good marks. Due to some reasons, he could not go to college and joined as a teacher in 1913. The next year he was selected for the post of Naib Tehsildar, but that young man, a lover of education, preferred to be a teacher rather than a Tehsildar. During his service, he worked at many places, among which Gudaslathian, Akhnoor Ram Nagar, Bhibar, Panjedi and Watala are notable. He was the head teacher of his village school for many years. He promoted education among people, as a result of which people developed a liking for educating their children and people started sending their children to schools for education. Master ji had made many plans to make children virtuous along with their education. From Watala he was sent to Bhaddu and from there he was transferred to Middle School Samhrani. During the summer vacation of that year, his old disease of Haniya worsened and after being ill for some time, he passed away on 22nd Asuj 1997 Vikrami.

Master ji had literary interests. As a result of his interest, he did the great work of writing "Tarikh Chibbhal" born in the barren land of Watala with a literary style, which will keep his memory alive for centuries. There was mourning in the entire area on hearing about his untimely death. He left behind three sons Omkar Singh, Dev Pal Singh and Ravi Singh, two daughters Prakash and Soman, Nambardar Dammu Singh brother and Tarlok Singh nephew. He was also a good poet. He had written many good poems.

Captain Hari Singh

Patriot and social worker Captain Hari was born on 23 April 1899 in the house of Chaudhary Gulab Singh in Tamhak village. After passing middle from Barnala, he studied in Bhibar High School. From there he passed the matriculation examination in 1917 and in the same year he joined the Indian Army as a clerk. In 1937 he got a junior commission and on 1 December 1942 his rank was promoted and he became Subedar Head Clerk. On 11 December 1945 he got an emergency commission. After working on various posts in the army, he returned home on 25 August 1947 after serving for 30 years and 4 months. Unfortunately, within three months, in November 1947, he had to leave his birthplace.

After his house was looted, he along with his family came to a village named Tilakur in Tehsil Jaghadhari. On his arrival in Narnaul on 24 April 1948, the Jat brotherhood there welcomed him heartily and elected him as their Pradhan. He held his post from 1948 to 1969. His first lieutenant Sher Singh was the Pradhan.

On assuming his post, he made several efforts for the upliftment of the Brotherhood. He provided them with land. He provided them with an ex-gratia grant of Rs. 3500 per house and apart from this, he did many works of social reform.

He was the head of Gurdwara Singh Sabha Narnaul, a member of Soldier Board, Market Committee, Education Board and Secretary of Bharat Sevak Samaj. Due to his good work, his name became famous and the brotherhood started supporting him. All the officers of the district also listened to him and respected him.

In 1969, he returned to Jagadhari to be with his family. Due to deteriorating health, he left all work in 1978. His health kept deteriorating and he passed away on 18 October 1982. He left behind a very prosperous and happy family.

Captain Hari Singh was a man of noble heart and religious thoughts. Subedar Raja Singh of Mohalla Islam Pura Narnaul is one of his special associates. He is also following the path shown by him.

Thakur Sindhuri Singh

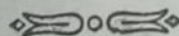
Thakur Sidhari Singh is one of those who love their motherland. He have been praiseworthy since childhood. After studying up to class 8th in his village school, he was admitted to Ranbir High School in Jammu. While studying in Jammu, he saw the brotherhood divided into two groups and felt pain in his heart. He became a member of Rajput Kumar Sabha. His thoughts after joining it, he raised his voice against groupism. Other people of Kopri Koki conferences. As a result of such activities, his name became famous. started knowing him. He gave speeches in

He was born in 1898 in the house of Thakur Kalu Singh of Watala village. He is the eldest among all his siblings. He passed his matriculation examination in 1921 from Ranbir High School, Jammu. People protested strongly against the city committee elections to be held in 1919. Thakur ji was also one of the main leaders of the protest. In 1923, he met the prince of the state, Maharaja Hari Singh ji, who was at that time the senior foreign member as well as the commander-in-chief of the army. During the meeting, he presented in detail the difficulties of his people and the entire area to the crown prince. Along with this, he also challenged that most of the youth of that area have started joining the Indian military because they were treated with discrimination in the princely army. In those days, it was not an easy task to represent the youth with so much courage to the crown prince. Thakur ji had to work even though he did not want to. First he worked in the office of Director Industries. After that he had to work in many departments. In 1956 he was appointed as the head clerk of Ranbir Press and retired from there on 15 May 1958. After retirement he worked in the Jammu office of Bharat Sevak Samaj for many years on the request of Thakur Lachhman Singh Chadak.

After coming to the city from his village, he started taking great interest in the work of brotherhood and social reform. In his childhood, he was a worker of Kumar Rajput Sabha. When he grew up, he became the soul of Shri Amar Rajput Sabha. He was a member of the executive of Shri Amar Rajput Sabha from 1926 to 1985. Even at the age of 90, he remains punctual in the Sabha work by joining the youth army.

Thakur ji had the good fortune of being a classmate of the famous freedom fighter of Jammu and Kashmir, Comrade Dhanvantri ji. Dhanvantri ji had deep affection for him and treated him like a brother. He was keen to see him occupy a high political position. If Dhanvantri ji had lived for some time, Thakur ji would have also occupied a high position. Thakur ji's hope of being born in political life ended with the end of Dhanvantri ji's life in July 1953.

After being displaced from Watala, Thakur Sindhuri Singh became a permanent resident of Paloda village. He has three sons and a daughter Nirmila. His eldest son Kunwar Karn Singh is the principal of Hari Singh Higher Secondary School, the second Kartar Singh and the youngest Krishna Singh works in a bank. At the age of 90, he is still healthy and fine.



Thakur Prabhat Singh

The author has had the good fortune of working with the late Shrii Prabhat Singh Jaildar and has received his loving care. The author was a child in those days. He had grown up and I had become his confidant. He used to be very happy to see every good child. He used to help him. During the partition of the country, he had helped the refugees coming from outside in every possible way.

Thakur ji was born on 19 September 1898 in the house of Thakur Chuhad Singh Chib. At the age of 10, he was adopted by the jailer Sadhu Siddh of Rais Deva-Watala and made him his son. Thakur Sadhu Singh was his uncle. He passed the middle school examination from his village school and in 1916 he became a teacher in his own school. After 15 years of government service, he resigned and took over the responsibilities of his father. When Thakur Sadhu Singh fell ill, he became the jailer of Deva-Watala in 1942.

After the death of Risaldar Sadhu Singh, a member of the Praja Sabha, Maharaja Hari Singh nominated him as a member of the Praja Sabha to represent the great region of Deva-Batala. He held this position till the last moment of his life.

India became independent on 15 August 1947. With independence, Pakistan started trying to capture Jammu and Kashmir. Attacks started on Deva-Watala as well. According to the situation, Maharaj Bahadur gave Thakur ji the rank of honorary lieutenant and handed over the entire responsibility of the Deva-Watala area to him. On this, with the help of the brave men of his area, he prevented the enemy from entering for many months and defeated the enemy by causing heavy damage in many battles. Finally, on the evening of 23 November 1947, the Pakistani army attacked a large area of Kashmir.

Deva-Vatala was attacked in large numbers and the people had no courage to walk in front of them. They had to leave their birthplace forever and thousands of people were killed in that attack. Among them was Bajag Jaladar Sadhu Singh who was ill at that time and could not be evacuated.

On leaving the village, Thakur Prabhat Singh stayed in Paloda School for two days and after that after resting for a week in Jammu city, he went to Jammu Pathankot. After spending 15 days in Pathankot, he went to Sirit, a small village in Himachal Pradesh. While staying there, he was attacked by jaundice. He was brought to Jammu for treatment. Late Pandit Prem Nath Dogra got him treated very well. After getting some relief, he went to Sirit at 80. As soon as he reached the village, he got pneumonia. He was given a lot of treatment but he could not be saved and he died on 16 June 1948. He was cremated in the same village. There was no one there except his family members.

There was no one to shed a tear on the death of the great leader of this great region. He left behind Fakir Singh, Krishan Singh, Kartar Singh and his only daughter Fakir Devi and his wife. According to a poet, "I am in a foreign land, far from my homeland". He remained engaged throughout his life for the upliftment of his region and its residents. He built high schools in Watala and Barnala. He made Maharaja Hari Singh visit his entire region and made every effort to remove the difficulties of the region. His services will always be remembered. It is a matter of great regret that the author could not find his photograph even after many efforts.

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Thakur Sahdev Singh

Thakur Sahdev Singh was born three months after the death of his father Thakur Nanak Singh. He was the only child of his parents. His uncle Risaldar Sadhu Singh brought him up like his own son. After passing the middle school examination from his village, he entered Ranbir High School in Jammu and from there, after passing matriculation with good marks in March 1925, he joined Prince of Wales College for higher education. He was very bright in studies. While studying in college, he worked very hard and passed BA in 1929. After completing BA, he became a teacher in Shri Pratap Memorial Rajput High School, Jammu. He worked there for three years. In 1934, he was selected for the post of Naib Tehsildar. After completing revenue training, he was the Naib Tehsildar of Mirpur, Basohli and Hiranagar. In 1940 he was promoted and given the post of Tehsildar. In that post he worked in Mirpur, Rajouri, Bhimber, Leh and Astaru. On 22 August 1947 he was made Assistant Governor and sent to Gilgit. When Pakistan occupied Gilgit he was imprisoned. Thus he was in Pakistan's custody from 1-11-47 to 14-9-48. At that time his wife Mrs. Shanti Devi was also with him. During Pakistan's captivity Revenue Assistant Raja Noor Ali Khan Chiv Mohammad Shafi Chiv and Vanayak Sardar Khan Chiv served him with great sympathy. According to Indo-Pak talks all the staff of Governor Gilgit reached India via Lahore on 18 October 1948. He also returned safely to the country with them. On his return, he was appointed as Tehsildar in Udhampur. Then he was Tehsildar in Ranbir Singhpura. In those days, he tried to settle the people of Deva-Watala together but he was not successful because in those days no one was ready to settle on the border. If the people who came from Deva-Watala had listened to Thakur Saheb at that time, they would have got a special place in politics along with economic benefits. Ranbir-

From Sihpura he was sent to Ramnagar and then he was posted to Kathua. There also he did very good work and earned fame. He was an honest and truthful officer, so he was praised everywhere and the dishonest and the scoundrels were always afraid and scared of him. From Thua he was posted as Tehsildar Jammu. Here, being the Tehsildar he also held the post of the head of the Jammu Municipal Committee. In those days he had the good fortune of paying the address on behalf of the citizens of Jammu when the President of India Dr. Rajendra Prasad visited Jammu. On being promoted he was posted as Assistant Commissioner Udhampur. While working there his post was again increased and he was made the Deputy Commissioner there. He was transferred from Udhampur and then transferred to Kathua. After working there for some time he was posted as DC of Jammu. From there he retired on 6th April 1965 after serving the Revenue Department for 31 years with distinction. It was only a short time after his retirement that the Indo-Pak war broke out. Keeping in view his excellent administrative services, the government called him back to handle the people affected by the war and after the displaced people were taken care of, he returned home.

Thakur Sahdev Singh has always been at the top of the list of good people of Deva-Batala. People of all the brothers of this area loved him for his noble deeds and noble life and obeyed him. Late Bakshi Ghulam Mohammad, the Chief Minister of Jammu and Kashmir, was also very impressed by his honesty and wisdom. He used to call him for personal consultation during many administrative and legal complications. He also had a top position in his brothers. He was a very calm and loving elder.

Thakur sahab was living his life peacefully in his kothi 210 A Gandhinagar when suddenly he fell ill and within a short time he went to heaven on 2 May 1985. His only child is Vijay Laxmi who is married to Kunwar Milkha Singh Salathia DFO. His wife Smt. Shanti Devi lives in her kothi with her daughter.

Chaudhary Mela Ram

Even children born in poor and destitute families, as a result of their sanskars of previous births, become very useful people in this birth and prove to be very beneficial for the country and the community. The same was the case with Chaudhara Mela Ram. He too acquired higher education with hard work, dedication and firm determination and lived a faqiran life and remained engaged in service throughout his life.

He was born in Moyal, a small village in Tehsil Bhibar, in the house of Choudhary Hakim Chand on 12 May 1906. After passing 8th from Watala Middle School, he went to Lyallpur to stay with his brother Bhaga Ram. There, with his help, he got admitted in Dhanpatmal A.S. High School and in 1925, he passed the matriculation examination with very good marks. Along with studying, he also used to do hard labour.

On the basis of his ability, he got admission in Lyallpur Agricultural College. He passed the two-year training from that college and secured the fifth position among the successful classmates. Due to obesity, he could not study further. At the time of leaving the college, the principal of that college was pleased with his efficiency and discipline and praised him in the following words.

This is to Certify that Ch. Mela Ram S/o Ch. Hakam Chand has this year passed the two year leaving Certificate Course at the Panjab Agriculture College Lyallpur standing 5th in the list of successful candidates.

Through out his stay in the college he impressed his teachers as a youngman who was devoted to his studies and who was anxious to please those under whome he was placed. He was a very hard working and obedient student and showed keen interest in all that he was asked

to do. His conduct both in the College and Hostel was good and I hope he will be able to utilise the Agriculture Training he has received in this institution.

I wish him all success.

Dated : 10-8-1928

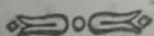
Signed

Principal

Punjab Agriculture College
Lyallpur.

On returning from Lyallpur, he got recruited as an Agriculture Assistant in Srinagar the same year. He worked with great dedication and hard work in the department for 34 years from 1928 to 1962 in various capacities. He died on 8 November 1962 at Nandpur Krishi Farm. His love for grebes remained lifelong. He never forgot grebes and he never left the path of simplicity and hard work.

He was considered an expert in horticulture. He did research on many types of fruit plants and was successful in creating many new varieties of them. His only son Choudhary Om Prakash is a transporter and lives in Jammu city.



Jemadar Prakash Singh Chib Victoria Cross

That Dogra soldier who risked his life to drive away the Japanese on the Burma front in the Second World War and displayed an amazing example of unmatched bravery. We have forgotten that brave man.

He was Jamadar Prakash Singh Chib. Seeing the bravery and courage with which he fought till the last moment of his life and attained martyrdom, the British government of that time honoured him with the highest award for military bravery, the Victoria Cross. This medal was presented by the Viceroy of India, Lord Wavell, to the martyr's widow, Smt. Gyano Devi, with his own hands during the royal parade at the Red Fort.

At that time he was a platoon commander in the 14th battalion of the 13th Frontier Group. At 11:00 pm on the night of 16/17 February 1945, the Japanese launched a fierce attack with cannons, mortars and machine guns. The platoon of Jamadar Prakash Singh bore the brunt of that attack. While fighting, Jamadar Prakash Singh was severely wounded at 11:30 pm and became unable to walk. Seeing this, his company commander ordered him to be taken from the battle field to the battalion headquarters and bandaged. Even after being injured, Prakash Singh refused to leave the battle field. After being bandaged, his bravery was rekindled and he crawled on his elbows and entered the battlefield. By collecting the liquor of his dead soldiers, he made his platoon capable of fighting for some more time. At that time most of the soldiers of the platoon had been killed and the rest had lost courage. Seeing this, the brave platoon commander took charge of the Bren gun himself and started fighting the enemy. He continued firing from the open field because he was not able to sit inside the front due to being injured. This time both his legs were also injured by the machine gun fire and he fell on the ground after getting injured for the second time. Even after all this, he did not retreat from the battlefield. 1:45 am

But Jamadar Prakash Singh became the target of bullets for the third time. God had to do more work with him. Due to excessive blood loss, he became incapable of even getting up. Even while lying down, he kept on shouting and encouraging the soldiers. Seeing his courage, the soldiers also got motivated. He did a wonderful job and the enemy was forced to run away.

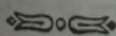
Shortly after this, Jamadar Prakash Singh was badly injured for the fourth time. His chest was pierced by a Japanese grenade. While dying, that brave man told his company commander, "Don't worry about me, I have done my duty."

He died fighting the fire of cannons, mortars and machine guns from 11:00 pm to 2:30 am. During this time, his indomitable courage, leadership and exemplary devotion to duty inspired his soldiers and the enemy had to leave the battlefield and run away. For this unmatched bravery, Jamadar Prakash Singh was awarded

the Victoria Cross.

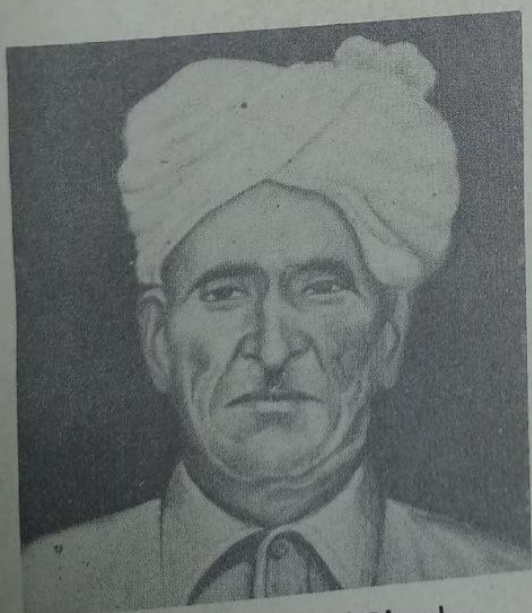
On the brave death of Jamadar Prakash Singh, Maharaja Hari Singh ji said, "I feel proud of the extraordinary bravery and unparalleled sacrifice of a resident of my state". He sent a message of condolence along with Rs. 500/- to the late brave's wife and consoled the grieving widow. Apart from this, 50 acres of land was also given to her in Rajbagh by the Government of India.

Jamadar Prakash Singh was born in Kahnachak village of Hiranagar tehsil in the house of Thakur Udham Singh Chib. Thakur Udham Singh's grandfather was a soldier in Jasrota state. Thus this family came from Watala and settled here. The widow of late Prakash Singh is still alive and his only son Multan Singh is holding the post of Inspector in Jammu Kashmir Police Department.

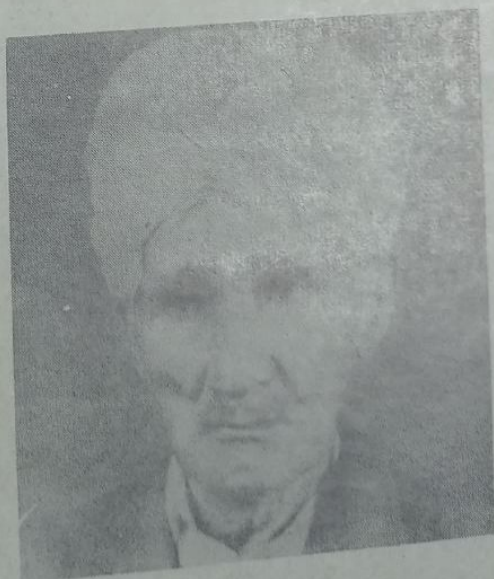




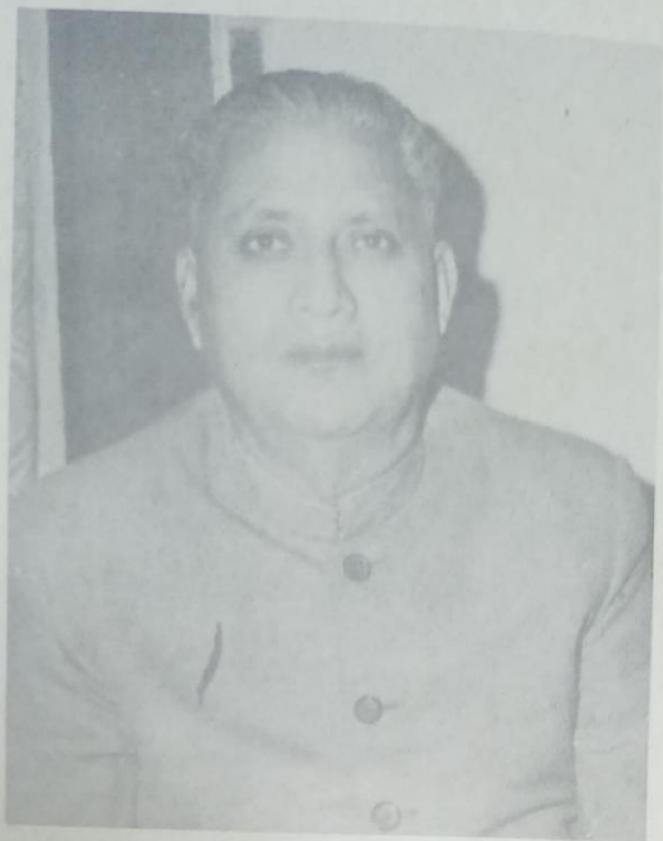
Naib Subedar Late Prakash Singh
Victoria Cross



Late Master Tej Singh



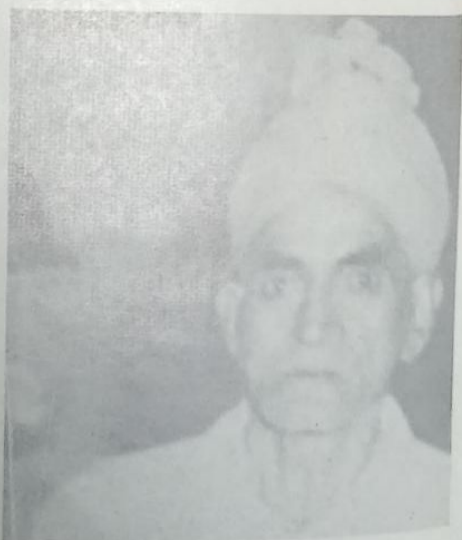
Late Thakur Charan Das
Zaildar



Thakur Raghunath Singh
IAS



Subedar Kripa Ram



Late Thakur Beli Ram
Inspector Punjab Police

Lieutenant Colonel Labh Singh Chiv

Colonel Labh Singh was born on 19 August 1920 in the house of Havildar Amar Singh in Watala. After passing middle school, he joined High School Bhibar. From there, he passed the medical examination in 1938 and went to Prince of Wales College Jammu for higher education. He was studying in F.A. when in June 1941, he was selected as a cadet for the princely army. Two years later, in June 1943, he got a commission and was made Second Lieutenant. He participated in the Second World War in Burma from January to August and performed many heroic deeds.

He got the opportunity to improve his life and display his bravery for 16 days from 22 October to 6 November 1947. During that period, he displayed unparalleled bravery, patience, strong resolve and sacrifice. His deeds will forever be written in golden letters in the military history of Jammu and Kashmir. Those who read his stories will try to find out in which father's house and which brotherhood such a brave man was born. It will take me time to write his story. But it will be very beneficial and a source of inspiration for the readers. Major General D.K. Palt, the scholar and famous historian of "Jammu and Kashmir Arms" writes about Colonel Labh Singh in this way.

"When the enemy's activities in Kashmir gained momentum and in some places the enemy was left to escape as per his will. At that time, in the southern part of Kohala Barsala region, Lieutenant Labh Singh, with a Dogra company, some police and some Hindu Sikh villagers, strengthened the security situation by killing hundreds of enemy men and taking control of a large amount of liquor and coins, making his army capable of fighting the enemy for a week, he moved towards Bagh (Poonch) with thousands of soldiers and he became the Commanding Officer of the 8th Jammu Kashmir Regiment.

They had joined the security squad sent by Colonel Labh Singh. The fourth chapter is full of absolutely true and surprising incidents of the 9 Kashmir Battalion and amazing feats of bravery. After reading it the readers will be able to know how bravely and courageously a brave officer had saved the lives of thousands of martyrs by taking them to a safe place along with his soldiers while facing adverse conditions.

On 22 October, at 2:30 in the afternoon, it was learnt that there was an encounter between the enemy and the Garrison Police in Muzaffarabad and later the incident was confirmed by the battalion headquarters through wireless. The wireless message also indicated a sudden attack and massacre by the tribesmen but there was no specific order for the "A" company from the commanding officer. After that incident, the area of the "A" company remained absolutely peaceful for three days. After capturing Muzaffarabad and Domel, the Pakistanis loaded a large number of tribesmen in buses and lorries and attacked with the help of local Pakistani collaborators around the Jhelum Srinagar road and started killing the Hindu Sikhs there, but the "A" company did not know anything about those incidents. On the evening of 24 October, an English brigadier and a colonel of the Pakistani army came to the Kohala post and met Lieutenant Lam Singh. During the conversation, he told Laam Singh, "Six thousand Kabalis have advanced and captured Baramula. The Maharaja and his government are finished. Therefore, you too should hand over all your weapons to us so that we can make arrangements to take you safely to Rawalpindi". On hearing this, Veer^{and} Labh Singh refused to do so said, "Sahib, I would prefer to die than lay down my arms". When both the officers were leaving, Jamadar Suraj Prakash, who was present there at that time, said goodbye and said, "Sahib, if we survive, we will meet again". On hearing this, the British Brigadier said in a stern voice, "You will not be able to escape under any circumstances, trust me". Lieutenant Labh Singh talked to the British officers and

He announced his decision to his soldiers. Everyone was happy with the courage of their commander and they too took an oath to fight till the last moment of their lives instead of surrendering. At 8:30 that evening, Pakistani artillery was seen coming towards Kohala with bright lights. On this, the guard posted at the Kohala bridge of "A" Company informed that some suspicious armed persons have been seen coming inside the border. Hindu Sikh refugees also confirmed the arrival of such people and also informed that a large number of invaders have attacked from the north and captured the village. They are taking the villagers to Pakistan. On the morning of 25 October, information was received about the entry of the enemy south of the Kohala bridge and it was also learned that they are leaving after looting the houses of Hindu Sikhs. On hearing this, Lafitte Labh Singh came to know that the enemy is trying to surround the company. The enemy wanted to spread in the north, south and east while the Pakistani army was about to cross the Jhelum river from the west. After that, the news of Domel going to the enemy was also received and along with that the news of the betrayal of the Muslim soldiers of the Thoth Battalion of Jammu and Kashmir also reached them. It was also known from the garrison police personnel who had escaped from Domel that the commanding officer of the 4th Jammu and Kashmir Infantry Battalion, Colonel Narayan Singh, had also been killed by his own Muslim soldiers. Keeping these things in mind, Lafitte Labh Singh decided to break the enemy's circle and go to a safe place because at that time the company was trapped in the enemy's circle on both sides. Seeing all this happening, Labh Singh ordered his company to retreat from south to west towards Poonch. Thereafter, information was received from the 4th major platoon which was stationed in Bagla village at that time that thousands of Hindu Sikh soldiers had left their homes in fear of the Pakistani and the enemy was advancing for a major attack. On hearing this, Lafitte Labh Singh immediately ordered the platoon to

Number 2 was ordered to assist platoon number 4. Seeing the pressure increasing towards Chowk North, Commander Labh Singh ordered the company to assemble at one place and engage with the Pakistani army near Bagla village. By 5:30, all preparations were complete. Unfortunately, the enemy had occupied a large area before the scheduled time and had taken up positions in Dhalwan and Danagli. Success from Bagla had become impossible. Thus, Commander Labh Singh decided to conquer the hill peaks the next morning. For this difficult task, he called all the platoon commanders at night and ordered them to attack. He said that platoon number 1 and 4 would advance towards Topa hill while platoon number 2 of the garrison police would capture Danagli.

The next day at 2:15 am the army started for the attack. These brave soldiers slowly and quietly reached near the enemy by dawn. At that time the enemy was sleeping peacefully under the blankets after the day's looting and killing. Naik Makhan Singh of the garrison police moved ahead of the soldiers of platoon number 4 and killed the enemy's sentry. After that the soldiers attacked the enemy fiercely and within a short time captured Topa hill. Platoon 2 had to face a lot of difficulties to conquer Dana Gali because the enemy had become alert there and for the success of the attack three inch mortars had to be used. Dana Gali was captured after a lot of difficulty. In that attack one Naik was martyred and five soldiers were injured. Apart from the dead, we captured one wounded Subedar and eight soldiers of the enemy. A large amount of liquor, coins and Pathani rifles were also recovered from there. When asked, the injured Subedar said, "I am a pensioner Subedar of the Baloch Regiment. I have joined the Muslim League National Guard again. I was called for this some time ago. I am with 300 Pathans,

I am the commander of Punjabis and Kashmiri Muslims. The Pakistani government has given us arms and sent us to attack Kashmir." At that time, three thousand students were also accompanying Lt. Labh Singh with the support of the army. They spent that night in a village called Avera. The next day, Commander Labh Singh came to know that a huge group of Hindu Sikh students had gathered in Mandhri village and the Pakistanis were about to attack them. On hearing this, Lt. Labh Singh immediately sent a military contingent there and himself reached there at 2:30 am along with the students. There, three thousand students were counting the hours of death. The evening had set in, and thus it was decided to spend the night of 27 October in the same village. The only hope of the army and the students accompanying it was "Baagra" 2, but the way to go there was completely closed. Even after knowing this, brave Labh Singh did not lose courage and he decided to reach Baagra via Chakar. Before leaving he had thundered and said, "We have to reach Bal Bagh. Whoever comes in our way, we will deal with him." After facing many kinds of difficulties for three days, they all reached the slopes of Nanga Parbat, 8 miles away from the Bagh, by the morning of 29th October, after stopping the attacks of the enemy, dodging bullets, tearing apart the enemy camped in a circle, falling down. In that dangerous chase, the army and the pilgrims had suffered heavy financial and human losses. It was natural to happen. But those people gathered there made a plan to cook food. The soldiers thought that by the time the food was ready, that long convoy of pilgrims would gather at one place. The sheep and goats grazing on the mountains became their food. When the food was about to be ready, the enemy was seen surrounding them. The army had not even been able to recover when the enemy attacked. The battle started but in front of the enraged Dogras, they were unable to do anything. The enemy could not make any move and its guns were silenced. By the time the firing stopped, two Dogra soldiers had died and some were injured. Apart from them, many prisoners were also killed and injured. After that, the enemy attacked twice stealthily during the night which were foiled by the brave Dogras. On the morning of 29 October, the enemy attacked the enemy.

The platoon commanders informed their commander about the increasing pressure of the enemy and the shortage of liquor. While this discussion was going on, someone spread the false news that the soldiers had run out of liquor and the army was about to leave the students to God and run away. On hearing this, most of the people in the convoy started cutting their women and young daughters with their own hands to save them from the Muslims. On hearing this, the soldiers reached the spot to stop this despicable act. By that time about 400 women had been sacrificed. Finally a time came when the only solution for Lt. Labh Singh was to break the enemy's circle and scatter them by launching a strong attack towards the south. On the other hand, the Pakistanis were convinced that the Dogras had lost all their strength. They knew that not only were they incapable of attacking, they had become incapable of even protecting themselves. This thought of theirs was absolutely true. It is also important to mention here that the soldiers had reached their last limit. After leaving Barsla, no one had eaten or drunk anything. They were completely exhausted due to hunger. Their gunpowder had almost finished. Despite all this, Commander Labh Singh was determined to make a last attempt. He threw away all the mortars and gathered all the soldiers of his company to protect the students and attack. On the morning of 30 October, 60 soldiers of 'A' Company, with the help of a large group, attacked the enemy directly while shouting war slogans. The machine gun of platoon number one also kept firing according to its power. The brave Dogras kept moving forward, fighting to their death. Terrified by their sacrificial attack, the enemy got a large number of its soldiers and looters killed and fled from the battlefield. In this attack, 2 soldiers of 4 platoon were martyred and two were injured while some students were also killed. When the enemy fled, the soldiers chased the enemy for a long distance. The fighting continued for some time. By that time, Commander Labh Singh had strengthened the security of the soldiers by deploying the three platoons on the three sides of the hill. The commander knew that the enemy was ready to take revenge.

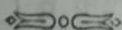
It will attack again. That is exactly what happened. At 11 o'clock at night, firing started. The darkness of the coldest night of centuries, the mountainous path filled with dense forests, a convoy of thousands of unarmed refugees, and that too an unarmed army, enemy ambushes and attacks at every step, what all should I write about it. But well done! Brave commander, your courage did not wane even a bit, your courage remained firm, your morale did not waver. O brave convoy, you crossed all the obstacles and reached Banipansari village and your destination Bagh remained only three miles away. In Banipansari village, Commander Labh Singh brought a long bearded man, a stranger, Mohammad Yakub, to him. He told the commander, "He is the village's Nambardar and is loyal to Maharaja Hari Singh. That is why he is staying in his village while all the other people have left the village and gone to Pakistan. He also told me that a few days ago the Dogra army was present in the garden but at present the garden has been captured by the enemy, this is absolutely true."

The evening had passed. Darkness was increasing. The condition of the wounded and sick refugees was worsening. Everyone was getting restless due to hunger and thirst. Therefore, Commander Labh Singh decided to stay there that night. At 10 o'clock in the night, Commander Labh Singh called a conference of platoon commanders and gave them some secret orders. On the other hand, the numberdar, while distributing flour and rice to the refugees, explained that if they could gift some money to the leader of the Pathans, he could help them to reach the garden. The helpless and disappointed refugees accepted his words and collected some money in a short time and a refugee leader went to the enemy territory and gifted Rs 2000 to the Pathan leader. Falling into the sweet talk of the Pathan leader, that refugee told him all the secrets that he knew.

He also told him that the Dogra soldiers had run out of ammunition. The number of soldiers was not more than 50/60 and some of them were disarmed. Hearing this, the Pathan leader became very angry.

He was pleased. The Pathans surrounded the entire area overnight along with the Pakistan army. At daybreak, after firing a few shots, the Pathan leader entered the village with great pomp along with 60 other companions and said in a loud voice, "Maharaja's soldiers, surrender your weapons". He had no idea that the brave sons of Dogras were hiding in the bushes nearby like hungry lions. On hearing these inappropriate words of the Pathan leader, Commander Labh Singh's orderly got excited and killed him with the first shot of his rifle. As soon as the leader fell, everyone else ran away. Firing was done on the fleeing Pathans, as a result of which 10 people were killed and the rest ran away. Apart from this, Jamadar Suraj Prakash fell on the enemy with his platoon. The enemy could not hold back in front of the swift attack of the Dogras and ran away. At the same time, a military contingent coming from the garden also joined them and all the hills echoed with the slogans of Har Har Mahadev and applause. He was sent by the Commanding Officer of the 8th Jammu Kashmir Infantry, Colonel Malook Singh, to assist Commander Labh Singh. Thus, Commander Labh Singh entered his Lakshya Bagh at 2:30 pm on 31 October with great pride, taking the lives of thousands of Hindu Sikhs. Even after reaching there, that brave officer lived up to his name by doing commendable work in many battles till 6 November and instilled fear in the enemy.

Maharaja Hari Singh was very pleased to hear the tale of Commander Labh Singh's bravery and promoted the young officer to the rank of Captain, leaving behind several other officers for his exceptional bravery. After that post, he kept on progressing continuously. Whatever position and post he held, he earned a good name by working hard and selflessly. After 29 years of glorious military service, he retired in August 1970. Now he is spending his life immersed in devotion to God in his bungalow in Talab Tillo Jammu. All his four children are daughters.



Thakur Raghunath Singh IAS

As a result of good deeds of many births, many people, even after being born in backward areas and classes, become part of the big people and earn a good name. The name of Thakur Raghunath Singh can also be counted among such people, who was born in a very backward area.

He was born on 7 July 1922 in the house of Thakur Shankar Singh Chib. After passing middle from his village school, he joined Bhiwar High School. From there, he passed the matriculation examination in 1938 and joined the Prince of Wales College, Jammu for higher education. After passing BA, he went to Lucknow to study law. From there, he completed his MA LLB in first division in 1945 and became the most educated youth of Deva-Watala. After coming home, he focused on social reform. He established Naujwan Sabha and guided the youth. He contested the state assembly elections in 1946 to represent his backward area. The people supported him but he lost. In 1947, late Maharaja Hari Singh ji visited Deva-Watala. During this period, he was very pleased to see the high education of young Raghunath Singh and he appointed Shri Raghunath Singh as his P.A. In the same year, he got married to Kumari Maya Devi, daughter of Thakur Gandharv Singh Manhas, resident of Pargowal. He was promoted many times in the government service. During his service, he worked on important posts like Under Secretary, Deputy Secretary, Secretary, Custodian, PRO, Director Social Welfare, Secretary State Assembly etc. In 1973, he was declared IAS. After that, he was appointed DC Udhampur. In July 1980, he retired from the post of DC Food Supply.

Even after retiring from government service, he did not remain quiet.

He joined Congress (I). After entering politics, he worked hard and diligently. Finally, he was elected as the Vice-President of Jammu and Kashmir Pradesh Congress (I) Committee. He is still holding his post. He has three sons Deshveer Kulbir and Mahavir and two daughters Neelam and Kusam. He lives in his house number 18-CC Gandhi Nagar.



absolute truth

- ★ No one other than God is worthy of worship.
- ★ If even a drop of blood falls here the arrival of gods is impossible.
- ★ Showing kindness to creatures is the greatest religion.
- ★ The best charity is that given to the greedy ones.
- ★ Tombs are built for those who die for the sake of the country and religion.
- ★ That man is dead even while alive who lives for himself, thinks for himself and does for himself.
- ★ Gods are hungry for fragrance and not for foul smell.
- ★ Man's own actions are his friends and enemies.
- ★ Taking the life of animals and eating their flesh is the biggest inhumanity.

Martyrs of Deva-Vatala

The destruction and devastation of November 1947 has already been written about in detail. How many people were martyred there and what were their names and villages. Without writing about them, this history could not be called complete. Therefore, a lot of research has been done about all of them. It took several months to complete this work. Whatever could be found after a lot of hard work and difficulty is being written so that the names of the martyrs who sacrificed their lives on the altar of their motherland can remain alive for some time. This will be my (the author's) tribute to those martyrs. From the list of martyrs, it will be very clear to the readers that some people of many families were killed and some families were wiped out.

above vatala

Jaganna Putra Fafo Chib

sita wife jagana do

Toti Widow Goupi Vu

Lachman son Govind Peermonga

Ghulo Parohit

Mendto Widow Bakhtawar Rohi

thakari widow shivo

two

Tej Singh son of Shivo 2

Jayadevi Widow Lakhu वद

The widow who passed away, Sarupa Pirmonga

Ghasitu son Dhannu Brahmin

two

Shiv Ram son Bindra,

two

Lakshmi wife Bindru

wow

two

Malan Widow Zorawar Chiv

two

Jamun. Widow Raju do do

Hari Ram son of Grihda do

Paro widow Duffu Manhas video

Sansar Singh Manhas photo

Bainti wife Sansar Singh do

peace daughter dou dou

”

Nikki wife of Bailey Ram dou

Hoshnak putra bari do vo

badamo widow loser do

Boova and Kakku, above is Talva

Kripa Putra Gulabu Brahmin Peermonga

Sansar Chand son Kripa do

the son of a mouse

dhok

belu putra saffron

two

Indra's son Kahna Bhau do

Guru Harnam Prohit

Lakkhi, Harnam Do

Khadku, Lakhmi do you

Gyan Lakhmi

Khushiya son Dhamaka do

Kaushalya daughter lawyer Bhau Dhok

dog son chuhuda madrana

nikki wife doggy

"Uncle son dog

Ludan S/o Sohnu Chib

Sangtu Dhalla Megh Amliyan

Shankar "Jagatu Megh"

Chetu " Makhtula Chib Rohi

Devaki's wife Bari Chiv Rohi

Narayan's father's name not found

Birbal's son, unknown Bhivar

Chatru Fakir Singh Chiv

Kullu son of Fakir Singh

mary widow unknown

gandu son gulwa chiv

osu thena and two

Sansar Nihalu Manhas do

Kaushalya daughter of the world

saulakhani wife sansaru vu

Radhi Widow Madu Ram Rohi

Zakhar

Ladha Ram son of Moti Chiv

Shiv Ram Do Do Do

Hassu Ram do you

Thakri wife Ladha Ram do

Buddhi Devi daughter do

Run away wife Kripa Ram

Sai Das son of Nathu Chiv

natthha "thena"

Sawan "

" Gandu Prohit " Prabhu

Expensive Shamu

ब्रिजु लाला क्या रूपा

Rano daughter of Thakurdas

Tara Chand son of Guranditta Bhog

Karma Devi Widow Guranditta Bhog

Karma Chand S/o Kalu Ram Vaidya

Sambhu Putra Ganda Misr

maya wife sambhu misr

krishna lal son

soma putri vu

nirmila do

uncle's son do

Kidu son of Sudama Chiv

do you lacho

nikkah and do

you are playful

hawk lion strange

parvati widow kidu

Seela Putra Ratna

Naratu widow Nihang do

Dhan Singh son of Rasiya

Shankar Singh Gadu

Rama Shankar Singh "

Rasalu Gadu

nanaki wife rasalu

Bhoku son old man Chive
 queen wife brother in law "
 chhailo son sola "
 jamna wife chailo 35 "
 queen daughter chhailo "
 Guddi, " "
 Basant Singh son of Moti Manhas
 Omkanra " Colorful Chives
 munshi " eye "
 kartu wife nathu "
 Malan widow thanna do
 paro " bichitra "
 Mahato " Bishna Moubedar
 maiga son maiya jheer
 maya wife gudun do
 mouse son gagu "
 Meeran Baksh son of Saheb Din Tarkhan
 rabiyan wife makhan jatt
 Shafi son ran away
 Mahmud son of Makhan Jat
 Damodari Widow Gagan Medh
 Parvati widow Daya Ram Gosain
 Krishna daughter Daya Ram Gosain
 Fakir Chand son of Jaspat,,
 Bhagatu son of Basha Chamar
 lover wife devotee "
 fana " reza "
 Sarupa son Sanko "
 Guranditta son of Jasodha Porkaimala
 billi son lachman "
 Laxman son of Gadun "

jainti wife belly ram chiv

Benti " Bhulla Ram "

Narayanu's son Gunan will search

repent you " "

dhamooli do " " "

Surgo widow Gopi do

Ramdas son of Jyoti Do

Hari Singh Hakou do

Shingara son Chandu Dham Hanga

Prakash Putra Shingara Do

Rano daughter of Brahma Singh

Bhogad daughter do do do

Laddu Ram son of Kala Ram,,

shigara son patiya "

Daughter-in-law and wife Ghansara Ram do

Guddo daughter of Dharam Singh Manhas

Bhagat Singh son of Atma Ram Gadllewali

do rajo wife bhagan singh

Do Do Maghar Singh son,,

do rishi do " "

Krishna Patti Basanna Singh two

Satya Puttri Rishi Ram two

Rano do do " do

Raj Singh son of Basant Singh two

Diwan Singh son of Sarban Singh two

Paro widow and her "

Uddho son of Zorawar Singh

do you Laxmi widow "

chataru putra krishna vu two

Saulakhni Widow Munshi Ram wow

Rudy Widow Shaukat Tarota

strange son do "

jamna wife nathu "

Soman Putri " कू

Guddi" "

Pasinda son Jagisa vid

Milkhi Pasinda do "

"Ghunha " Bihara"

Nawabu " Pasinda "

Laddu son Ratna Lammi

koru, gopala do

Kabal,, Nanku Kukud

Kishna Chand son of Devi Ditta

Bhulla " Birbal

Sansar Singh, Bhulla (Martyr)

Devaki wife of Koru Ram Do

Bhandu Ram son of Mehar Singh Chiadi

Kripa Ram son of Soh Singh ३३

Rano wife of Hazari Singh Manhas

Bikram Singh son of Kripa Ram Chib

Sant Ram son of Soh Singh

Gullan Devi wife of Sant Ram two

Sumitri daughter of Sant Ram two

do you Ratna Singh son of do you

Balwant Singh son of Lambhu Ram two

Prakashi daughter dou dou wow

Daya Ram son of Buddha Singh wow

Gomti wife of Tarlok Singh ३३

Babu Ram son of Aonnu Ram Padhar

Gandharb Singh son of Baldev Singh

Jalhi wife Gandharva Singh

Bua Devi wife of Baldev Singh "

Gaam son Birbal Thangar "

nikku son guran

Chatru Putra Ghasitu वद

This leaf is Chatur Ram video and

Gandharb Singh Putrasai Das "

Rano daughter of Gandharb Singh

Gauri Singh son of Amar Singh

Katyalu son of Khoju Ram

Bajardeo son of Khoju Ram do

Rami wife Hira Singh Thangar

Maghar Singh son of Maulu Ram Chamba

Zorawar Singh son of Ganpat two

Chuni,, Chirag and others

Ghasitoo " Jatt Dhangri

Gitan Singh, Gunjara Thangar

expensive ,, Sohnu Dhangri

Chetu , Sohnu and

Indri wife Ratta १११

Booi daughter of Hakim Singh

Saraswati daughter of Hakim Singh

Taro ".Labbu wow

guru son mastu wow

Bhandu Darshan 2 wow

woo kartaru, phallu

Laxmi Widow Sadhu

Garba son of Wangu Thoth Wali

Labbu son of Bangu

Abhay Singh son of Garba Thothwali

Dayal Singh and Shankar Dhangri

Karanel Singh Milkhi Ram " //

ॐ do gopi ram "

Baldev Singh " Anantu "

Rano daughter of Baldev Singh

Bichitru son of Meehu

Deputy " Anantu"

Maya Devi, daughter of Thakur Das

Lahanu son of Meehun "

Sojan Singh son of Chanchal Duhanga

Lacho wife Chandu Chinyadi

Jashoda Widow Gopala 2

Miri son unknown "

pink widow khadku "

Widow Nathu "

Gujjar Singh son of Nathu "

Wabru Widow Jalore "

Nanda's son steely tarota

Malan widow do "

Bhagwan Singh son of Kalu Do

Mahento Widow Sardar "

Meeran Widow Multana two

Kastu widow Khairu Khan Kallar

gopala son kasho "

dragging " desire "

Nanaki's daughter " "

Rajdevi wife Ajal "

Rachpal Singh son of Indru two

Bhagwati widow Kalu video

chuni son rasiya kallar

Amaru " Jyoti Jat Dangri

Service " Jalha Jatt "

Ramchandra, Bengali Jat "

Baldev Raj son Ramchand "

guru wife ramchand "

Shivdevi wife of Baldevraj "

Lekhraj son of Ramchand "

kartaro daughter ramchand "

Ramdas son of Bailey Ram "

Major, Mohran Sujowala

satan ram " " "

meyya do " "

jori and ghanesh "

anvo doo doo "

Malhi and Chetu "

Paro widow Ambo do

gopi son manga do

Dammu, Gandu Fort Chhappad

Sai Das son of Gandu Fort Chappad

Magant Ram Ghasita Ram do you

Lajan Patti Magant Singh Fort Chappar

Kamal Singh son of Dibanan Fort Chappath

Breeta and Jagar Singh two

do black lion kept fort chhappad

Amro daughter of Dhamu Singh Fort Chappad

Ichchro Mahantu Fort Chappad

Gomti, Deena Nath Fort Chappad

Krishna Singh son of Ram Singh Broadchhappad

Major Ram, Bichitru Lohar do

Gullu Ram son of Vichitra Lohar

Broadchhappad Lajwanti wife of Major Lohar "

Geeta Pushi Major Lohar "

1. Ram Lal son of Major Lohar
Broadchhappad 2. Brothers

daughter of Major Lohar Broadchhappad 3.

Karatu 4. Vakil Singh Dove 5. Mahu

Ram son of Maltana Dove 6. Sulkhani widow

of Maltana Jat Thangar 7. Fakir Chand

son of Chetu Jat Thangar 8. Nahapo 9.

Sadhu Ram Thangar 10. Ladha son of

Sansaru, Pannu Jatt Thangar

Prakash, " Kanshi Jat Thangar

Jyoti Jat Thangar 11. Kanshi Jat Thangar

12. Kaku " Kanshi Jat Thangar 13. Harbanso

daughter of Kanshi Jat Thangar 14.

Premi widow Kanshi Jat Thangar 15. Jyoti son of

Ganda Jat Thangar 16. Motan wife

of Jyoti Jat Thangar 17. Hari Chand son

of Raju Mughalanwala 18. Veero wife

of Maghar Mughalanwala 19. Nahapa

son of Attra Mughalanwala 20. Kahar Singh,

Attra Mughalanwala 21. Goran Devi wife

of Kahar Singh Mughalanwala

22. Haro wife of Devi Ditta Mughalanwala

23. Nahamo daughter of Devi Ditta Mughalanwala

Santi Deviditta Mughalanwala

Santa Ram son of Nandu Ram Maglawala

24. Sewa Ram " Nandu Ram Mughalanwala

Rahela Ram " Nandu Ram Mughalanwala

1. Ram Singh son of Nand Ram

Mughalwala 2. Paras Ram "

Mannu Ram Mughalwala

3. Rahdi wife of Bhandu Ram

Mughalwala 4. Shahni wife of

Rohlam Mughalwala 5. Channo

Devi daughter of Rohdram

Mughalwala 6. Veero Devi wife of Bhandu

Ram Mughalwala 7. Prakano Devi

daughter of Rohlu Ram 8. Mother widow of Gulab

Ram

Mughalwala 9. Sawan Ram son of Gulab

Ram " Dharmi wife of Sawan Ram Mughalwala

10. Paro Devi wife of Pannu Ram Mughalwala

Uncle Ram " Pannu Ram

Manga " Ram Mathra Das

Mela Ram "Bhulla Ram"

Shibo Devi daughter of Ramu Ram "

Buta Ram's son Mitt Ram became

Makhan Ram and Govind Ram Bandi

Ram Singh and Mitth Ram Mohla

Pyara Singh, Mitt Ram Mohla do

Variam Chand, Mitth Ram Mohla P

son of Gulaaba Ram 12. S. Harnam

Singh, Mitth Ram Mohla 13. Pyari Devi

daughter of Mitth Ram Mohla

14. Wazir Devi wife of Buddh Singh

Mohla 15. Krishna Singh " son of Buddh Singh

Mohla 16. Vanta Ram Buddh Singh

Mohla 17. Prakasho Devi daughter

of Buddh Singh Mad Ram 18.

Thana Ram Padhar 19. Booba

just read the widow

Gopal Singh son of Vijay Singh Padhar

7 Maltu Widow Valdev Singh Padhar

Gandharva Singh's son " " "

and Jalhi wife "

Gogi Widow Buta Ram

Rajo wife jeevan singh

Rahisu son of Maulu Dhungi

"Meera Baksh son,

Khizru " Gafoora "

Amru " Khijru "

Noor " Hussain Meera Baksh Dhunghi

Sahara Putra Mathura Rohi

Lachho Devi wife of Jagat Ram Rohi

Bhagat Ram son of Kalu Ram Rohi

Sant Ram Putra Gosai Kotjaimal

s jaan wife saint ram "

Roop Lal son of Sant Ram two

Dhanno Devi wife of Roop Lal two

Banto Putri Roop Lal two

Gopal Das son of Roop Lal two

Prakasho Devi daughter Roop Lal "

Rano Devi " Roop Lal "

Dayal Singh son of Ramditta

Guri Devi wife of Dayal Singh "

Karmo Devi daughter of Dayal Singh "

Jhanda Singh son Ramditta "

Shahani wife Jhanda Singh "

Nahamo daughter Jhanda Singh "

Karma son Jhanda Singh Kotjaimal

Bhagat Singh son of Khushia Ram Kotjaimal

Jagat Singh,, Khushiya Ram,,

Balwant Singh, Jagat Ram

Sadhu Singh son Rammraditta Kotjaimal

Rano Devi daughter of Sadhu Singh Kotjaimal

Dharam Chand son of Labdu Ram Kotjaimal

Shahani wife Dharam Chand Kotjaimal

Dharmo Devi wife of Gyan Chand Kotjaimal

Gopi Ram son of Moti Ram Kotjaimal

Mota Singh, Madu Ram Kotjaimal

Lal Chand, Madu Ram Kotjaimal

Indra Singh, Madu Ram Kotjaimal

Veero Devi wife of Maju Ram Kotjaimal

Ramputra Sonakkha Prohat Kotjaimal

Pucha wife Ram Prohat Kotjaimal

Shanti Putri Ram Prohat Kotjaimal

Sulakhni widow Hari Singh Kotjaimal

Roshan Lal son of Ram Lal Kotjaimal

Ganda, Diamond Red Kotjaimal

Pala Ram son of Roop Lal Kotjaimal

Jumma Chhaanga Kotjaimal do

Amar Singh " Bhangi Kotjaimal

Punnu Ram, Nathu Ram Kotjaimal

Meva Devi widow of Chuhad Singh "

Bhutti Devi wife of Amar Singh Kotjaimal

Kesari Devi wife of Pannu Ram Kotjaimal

Bainti Devi wife of Gandharv Singh "

Rachpal Singh son of Wariam Singh,

Rano Devi daughter of Amar Singh

Krishna Devi Amar Singh Do you know

Sumitri Devi, Waryam Singh Kotjaimal

Bhagat Singh son of Hari Singh Jat

Deva

vija putra mehanga chib

Hari Bhagat son of Ram Kaur Brahmin

Pannu

Narottam is here

Kaladhar

Narayan do you

Sadhu Ram Prabh

Dayal see more

Shiv Devi wife of Sadhu Ram Do

Devotee, son of a prohit, goddess helps you

boo goddess wife unknown assistant vu

Sadro Devi wife Gopi Brahmin

buggy wife sillu chamar

Rugal s/o Rihza Chamar

Atma Ram son of Nagar Prohit

Bhag Devi Widow Batara Chib

Sadhu Ram Nambardar son Makan Vu

dear son bhagat ram chib

Maiyya, fatey chand chib

Basso Widow Mallu Jatt

punnu putradamodar chib

gokali wife kamla

Rohlu wife of Buchdu Bhagat

Bakori Wife Sohna Chib

Daya Ram son of Gokal Chiv

Kaka" Lakhu Chib

Rohlu, Sohna Jat

Shaukaan,,

Rugal Chib

Ganda

and Gopala Chib

Shiv Ram S/o Prithi Chowkidar

kriddu,, jalore chib

Fungi,, Sohna Jat

Chetu Jatt Dhok

Chuhad Singh son of Gopi Dhok

Bhagat Ram Brahman Thalian

Daya "Ram" Chakla

Moola Ram Chib Nah

sunit singh chib nah

parvati wife sunit singh naha

sunit singh chib nah

parveet wife sunit singh naha

love singh chib nah

Prabhat Singh Chib Kharjala

Malo Devi widow Amar Lal Barmala

Fungi Chib ३३

nikka medh vu

Amru Nahad

joti chib

Sahalianwala

Punnu Ram son of Moti Ram Jat

Variyam Chand son of Punnu Ram Vu

Sheru Ram son of Punnu Ram

Shiva and

Variam Chand and

Kako daughter of Sheru Ram

Sarvan Ram letter Jawahar 2

bride wife sarvan ram vu

thodu ram sala sarvan ram "

Run daughter Sarvan Ram

Jagtu son Kauda Ram

mouse, world
Dhamali, Bengali

Sahai " Dhamali

life, excitement

Mahi " Dhamali

Munshi Ram son of Dhamali

Prabha Ram, Laja Ram

kastu wife prabha ram

Jio daughter of Prabha Ram

Chaman son Prabha Ram

Bhajan,, Prabha Ram

Atma Singh, Bhag Singh

Amar Kaur wife Atma Singh

Prem Singh son of Bhag Singh

Preeto wife Prem Singh

Panna daughter of Mahelu Ram

Iaddha son unknown

Sardar Chand, Wagga

Krishna Singh " Rupa

Labbu " Roza

paro patti labbu

Punna Putri Mangatu

Kanjalur

Bhagat Ram son Gulab Singh

Manhga Ram, Kakku Ram

bud " lamp

Aizawl " Sawan

Punnu sawan do

Sawan Putra Kishna

Daula Ram, Gunaya

Moola,, Seela Ram

turn "Mula Ram

Variam Chand son of Moola Ram

jewel "Phew

khiyali " Falla

Chieftaincy "Najju

Asa Singh ,, loser

Varyam head,, Satgun Kulyan

Goddess Ditta, Ganu

Galhodu Ram ,, Belu Ram

Chanta Ram, Ghasit Ram

Ami Chand "Hassan

Swan " Seela

Hari sewa do

calf " Kaalu

wood Gopi do

guran ditta " Butla

Dear "Mula

Ram Chand ,, Phallu Ram

Ami Chand, Phullu Ram

Maya Devi wife Bela Singh

Kartar Chand son of Bela Singh

Krishna Devi daughter Bela Singh

Rohlu Ram son of Jura Ram

Agreeable wife Gangu Ram

Pohli wife of Banka Ram

Sai Das son of Banka Ram

Sant Ram Banka Ram

brothers wife sai das

biro wife saint ram

Ramakrishna s/o Sai Das

Dear daughter Sai Das

Chetu Ram son of Gangu Ram

Mewan wife

Chetu Ram Lal son

Chetu Ram Benti

Devi daughter Chetu

Lekhu Ram son Gangu

Ram Shahni wife Lekhu

Ram Kartaro daughter

Ram Bhagne Lekhu

Ram do Devi Ditta son Gangu

Ram Dhanho Devi wife

Devi Ditta Gopal son Devi

Ditta Maina widow Laddha

Ram brothers daughter Bachan

Chuhra Ruda Ram do

Sant Ram, unknown Mahna,

Guhada Ram Jagtu Ram son

Ruhda Ram Sadro wife

Jagtu Ram Shankar son

unknown Kastu wife

Jalali son unknown

gulavo wife jalali

Nadan Lal son Sahdu Ram

Toshi's daughter

Bela Singh son unknown

Chhagan Ram, Dammu

Sadro Widow Katthu

Santo Widow Chuhra Ram

Amian son unknown

Punna Devi Wife Mool Ram

treasure son khiyali

santo wife faggu ram

Religions

and Vyam Chand

Veero

and Bashi Ram

Budh Ram son of Kunda Ram

01

01 01

Mehlu

Ram Hari

Sundar Singh son Laba Ram

Masan wife Sundar Singh

Fotian widow Bashu Ram

Chand son of Chet Ram

Cancer Singh "

Chadtu brothers wife Kaisar

Bainti wife unknown

Santi

01 01

Ramna

Santa Putra Kesar

banta kesar do

biro saffron voo

lahna do

chadtu

Dunichand,, do

Buddhu Ram's son,

daughter of Chadtu

Heroic, brave

stop

and moola ram

Dear, beggar

Pannam Sarupa Chamar

Kasturi Lal son of Punnu Chamar

Gauri son of Gandu Chamar

Diwan Chand son of
Veli Ram Bela Singh, Fajju

Ram Cancero wife of Fakir

Jat Seva son of Fakir

Jat Deva ” ”

and Sohanu son of

Atra Jat Sai, unknown Jat

saffron

Farangi son of Gopi Ram

Jat Nahmo daughter of

Farangi Ram, Kanshi Ram son of

Lalu Ram Jat Darshan Lal son of

Kanshi Ram Jat ” Palni

Gulabi wife of Doi Kathu

son of Maloka Jat widow

and Guria son of Bagu

Ram **Jat Belu,**

Geelu Ram Jat Feru Ram

son of Beluram, Khillo Ram son

of Sohna Ram Jat Bhagat Ram

son of Khillo Ram Jat Dhanno Ram

Devi widow Sheru Ram Jagan Lakho

Nath son of Doi Krishna Santia

Devi daughter of Dheru Ram

Ram Boohda son of Sohna Ram Doi

Laddha Ram, Boohda Ram Doi

Waziro wife of Laddha Doi

Galhodu Ram son of Sohna Ram

Jat Jodha and Galhodu Jat

, ... Do son Kashi
Ram Jat Asa Ram,
Gangu Ram Jat

Santa Ram son of Ama Ram Jat Hari
Singh, Ruda Ram Jat Devan
wife of Amar Nath Jat Mahendra
daughter of Amar Nath Jat
Har Devi wife of Khela
Jat Natha son of Mehar

Singh Jat Ambadyala

1. Wife of a Brahmin named Sunder Tarkhan 2. Son of a

Brahmin named Sunder Tarkhan 3. Wife of a Brahmin named Sunder

Tarkhan 4. Wife

of a Brahmin named Sunder Tarkhan 5. Wife of a Brahmin

named Sunder

Tarkhan 6. Wife of a Brahmin named Sunder

Tarkhan 7. Wife of a Brahmin named Sunder Tarkhan

8. Wife of a Brahmin named Sunder Tarkhan 9. Wife of a Brahmin named

Sunder Tarkhan 10. Wife of a Brahmin named Sunder Tarkhan 11. Wife of a Brahmin

named Sunder Tarkhan 12. Wife of a Brahmin named Sunder Tarkhan

13. Wife of a Brahmin named Sunder Tarkhan 14. Wife

of a Brahmin named Sunder Tarkhan 15. Wife of a Brahmin

named Sunder Tarkhan 16. Wife of a Brahmin named

Sunder Tarkhan 17. Wife of a Brahmin named Sunder Tarkhan 18.

Wife of a Brahmin named Sunder Tarkhan 19. Wife

of a Brahmin named Sunder Tarkhan 20. Wife

of a Brahmin named Sunder Tarkhan 21. Wife

named Sunder Tarkhan 22.

Wife of a Brahmin named

Tarkhan 23. Wife of a Brahmin named Sunder Tarkhan 24. Wife of a

Brahmin named Sunder Tarkhan 25. Wife of a Brahmin named

Sunder Tarkhan 26. Wife of a Brahmin named Sunder Tarkhan

27. Wife of a Brahmin named Sunder Tarkhan

28. Wife of a Brahmin named Sunder Tarkhan 29 ...

Alamkund son Thakur Mohan

Parma Dunichand **Brahmin**

Sita Ram, Sant Ram ”

Suneet Ram, Tulsi Ram ”

Darshana daughter Amar Nath ”

This prince's son Labbhu Shah Puri

Veda ” you do do ”

Gulshan do you do you you do

Rikhi two **Bhagat Brahmin**

Bhulla,, Bhagwan Das and

Sita widow Srinivas 2

Bishan son of Ganga Ram

Nand Lal is famous

Mool Raj Do Do Do

Badri Nath do you ”

Hako Widow Sundar Das

Hum Rajputra Nandwal Brahmin

Dina Nath, Nand Lal Do

Kishno wife Nand Lal ”

Dev Raj son of Dina Nath ”

Diwan Chand, Charandas Sunar

Khoju Ram Puri

Jamna Devi wife of Kanshi Ram Puri

Kripa Ram Malhotra

Diwan Chand S/o Kahana Salotra

Sawan Mal Do Do Do

Satpal do Sita Ram Salotra

Jagdish son of Sita Ram Salona

Queen wife Sita Ram do

Badri son of Diwan Chand

Badri Singh son of Budhi Singh Chiv

Dhanpati wife Budhi Singh Chib

Sant Ram Putra Rohlu Lohar

Bindu son of Moti Tarkhan

Rugal, Modi Chib

Makhani widow Dalip Singh

Kastu Widow Kind Chamar

Galhodu son of Sawan Chamar

Junior Widow Galhodu Chamar

Basso, Nihalu Chamar

Indu son of Channu Chamar

Shiloh Putri Badrinath Brahmin

Subhadra wife of Vishandas

Queen's daughter Jagannath Malhotra

Badri Nath son of Diwan Chand,

Pappu son of Badri Nath Salotra

Bainti wife of Hari Ram Upal

Krishna Lal Patra Hari Ram Upal

Jamna wife Duni Chand Brahmin

Mulk Raj son of Guranditta Puri

dumb wife ram saran

Satpal son Ram Saran

Ram Saran, Haku Uppal

Nand Lal do Ram Saran Brahmin

and Kalu Ram two WOW

Do Sarwan Ram, Ramsaran

Jagdish Nand Lal do you

Pratul Jand, Nand Lal Do

Pappu son of Sarwan Do

Malan leaf Balmukund 22

Guddi Puttri Ram Saran Brahmin
 Vasdev son Baba Narayandas
 Vishwa Nath, Radha Krishna Uppal
 Radha Krishna, Mathura Uppal
 Daya Ram, " "
 Kripa Ram and dragged,
 Nathu Jheer, wife of deceased
 lover daughter nathu jheever

Mohakadyaala

Mohendra s/o Kripa Ram Chib

Jathandhar,, see more " "

Basantu,,

Preeta Ram Chib

madu shivo ram chib

Punjaba, Malhu Chib

Hakim, Hari Sis Chib

Munshi Ram son of Hari Singh Chib

Tej Singh, Sai Das Chib

sai das,, expensive chib

Gandharb Singh, Inder Singh Chib

Bichitra Singh,,,, do you

Aizawl Singh 2 " " "

Bali Ram " " " "

Dugi Devi wife of Bichitra Singh Chib

Okar Singh son of Bichitra Singh Chib

Kripi Putri Bichitra Singh Chib

Sita Devi daughter Bichitra Singh Chiv

Gendi Singh son of Aijal Singh Chib

Mohinder Singh son of, Do " "

Purna Devi Putri Sita Ram 2

Balwant Singh S/o Sukhum Manhas

Durga Singh,, Mirza " "

Sher Singh S/O Mirza " "

" Annat Singh son,, " "

Guddi daughter Anant Singh Manhas

Purna Singh son of Sher Singh " "

Jagat Singh, Saheb Singh " "

Rajkumari daughter of Balwant Singh Manhas

Dhanni wife Bari Manhas

"Poi" Earth

Gulaan Putri Prithi Do

Rano is there any

Lachho Widow Chatur Manhas

banti wife rohlu photo

Kheda son of Rohlu Do

Queen's daughter Bari Ram Do

You Guddi, Bari Ram

Chetu Ram Putra Lakha Chib

Jamadar Panna Ruma Putra Seela Ram Chiv

Subedar Karam Singh, Bishna Chib

Ghasittu son of Pratapa Chib

Kapur Singh, Pratap Chib

Galhog,, Pratap Chib

Chetu Putra Nihala Chib

Saints, unknown Tarkhan

Draupadi's wife Santu Tarkhan

Jian son of unknown Chamaar

do Khoju, Mian Singh

Sirsa, Ganesha

Bhagat Ram son of Ganesha

Rano wife Sansar Singh
 Dhanno wife Janak Raj
 Rano daughter Duniram
~~Sundar son~~ Dheru wife
 Sundar Tarkhan

Bikaru son video

tikru do do
 mangal you and you

Sahdu" sohnu vu

white wife sadhu tarkhan

Ichchhar son,, do

Sota wife Chain Singh Chib Purna

Singh son Chain Singh »

Sumitri daughter " "

uncle's son " "

Sadru widow Hari Singh,,

Booi Ganji widow Jaimal

Singh Chib Paro widow Gopal Singh

Chib Sukhdev Singh son

Sawan Singh Mehanga son

Jagtu Ambo and

Karam Singh Maya widow

Karam Singh Gullo Devi

daughter Karam Singh

Sito son Mian Singh Sumitri

wife Sita Ram Mian Singh

son Devia Sarsa " Bagu Ram

Rano daughter Hans Raj

Titri son Dittu Teli

heap of butterflies oil

Shukkar son of Dheru Teli

Dula " Situ Mirasi Masan wife

of Bhagatu Chamar Mangtu

son of Jai Singh

Maro daughter of Bhagat

Ram Sindhoru Devi wife of Sai Das

Dhanno wife of Jhandu

Ram Sunita son of

Sawan Ramo wife of Cancer

Das Janaki wife of Teja

Saraliyan

Fairu Ram son of Arjun Daur Jat

Santa Singh and Feru Ram Jat

Teja you and you " "

Variam Singh son of Jawahar Singh Jat

Guri wife of Variam Singh Jat

Ganga Ram son of Moti Ram

Jat Karma Devi wife of Ganga Ram Jat

Ram love son of Ganga Ram Jat

Ram Lubhama son of Ganga Ram Jat

Gopi son of Dala Ram

Jat Kakko wife of Singara Ram Jat

Melo Devi daughter,, and

Devi Das son of Hari Chand

Jat Sansar Chand and Hari Chand Jat

Kundera

Prem Chand Son Bagh Jat

Sadru Wife Bagh Jat

Jhandu Ram son of Sohna

Jat Wariyam Chand son of Sohna

Jat Dhillon wife of Sohna Jat

Guddi daughter of

Chandu Jat Hardevi wife of Ram

Chand Jat Jamal Singh son of Bagu

Jat Mahendro daughter of Janak

Singh Jat Gopal Singh son of Thakur

Singh Jat Bishan Das, Farangi Jat

Sukhdevi wife of Bishan Das Jat

Totu Ram son of Fungi Jat

Jalpi

Cancer bridge Old Ram

Jat Kaliya, Jahala Jat

Jaydevi widow Moti Jat Jatti,

Jwala Jat Moti " Chadtu

old man wife

Kakku Jat Kakku

son Jassa Jat Bagu,

Meera Jat Dilla son,

Bashi Totu

Jat Doi Karma,

Jat country king

son Karma Jat Meeru

wife Kaku

son Doi

Lakho wife Sadhu,

Veer daughter

Sadhu, Bhola

Singh son Fateh Singh Jat

Bant Kaur wife of Raja Singh

Jat Preeto daughter of Raja

Singh Jat Jhanda Singh son of

Moti Ram Jat Chuhad, son

of Jhanda Singh Dhillia son of

unknown Jat Mel Ram son of

Dhillia Ram Jat Wadhawa

and Hariya Ram, known Jat

Bhadani

Devku Widow Gopi

Jat Sarupa Son Ruda

Haro Wife Sarupa Jat

Kartaro Putri Kaudu,,

Fair Son Jagata Jat

daisies

Kartar Singh son of Ban

Singh (Martyr) Jaimal, Mathura Jat

Rukkaan wife of Jaimal Jat

Sheru son of Hariya Jat

Sadhu, Hariya Jat

Bago wife of Chandi Jat Major

son of Kholo Jat

Variam Chand son of

Pannu Ram Gopal, Sohnu Ram

Mohendra Gopal Singh

Santu son of Moola Ram

Banti Devi wife of Sheru Ram

Baisakhi son of Nihala Jat

Krishna daughter of Sheru Ram

dear sheru ram do

Fatta son of Mathura Jat

karma wife kahana

hero wife mangatu

silver son nihala

Khindu, Ganga

cancer, khindu

Rahdu" Mataba

Dalip Singh son of Sohan Singh

Santa and Dalip Singh

Dharma and Dalip Singh

Baaja Singh, Raizada

Haro Widow Hariya

Shankar son Hariya

banti wife shankaru

Nahamo daughter,

Kako Shankar

Santokh Singh son of Gopala

tory wife philo ram

Major Ram s/o Philo Ram

mango branch do

pink widow branch

Harnama son mangu

Variam, Pannu

Dhanno Putri Panna

Hari Chand son of Thakur Brahmin

krishna puttri hari misr

Chandu son of Mohana Chamar

Todar, Vazira and

Labbhu son of Mahuva Chamar

brothers wife lisaan

Mano Widow Lush

Pramod's wife Tithari Chamar

munshi son

WOW two

galota

ladh Son Chetu jut

lachho wife ladh two

sadhu son unknown WOW

Sohna WOW two two

Beautiful WOW WOW two

Maluka Atra WOW

ladh do Chetram WOW

escape ladh two

Baboo Who. two two

Bhangi Ram, Ruda WOW

Harichand Bhangi Ram, who

Gyan Chand ,, Bhangi Ram,

Fungi Ram, Ruda Ram,

Katha Singh, Fungi Ram"

bundle ,, ,, ,, ,, WOW

Sardar,,, WOW WOW WOW

Deed ,, ,, ,, ,, WOW

Chet Ram, Ruda Ram"

Labbhu Ram " Chetram WOW

Kaliyaram, two WOW

Amar Nath, Kaliaram,

Lachhmi wife of Labbhu Ram,,

Sohna Ram son of Totu Ram ,,

sadro wife sohna ram jatt

Lively daughter Sohna Ram,
Jhundo Devi wife of Ram Chand Jat

Kartar Chand's son" see photo

Sardar Chand, do you know

Om Prakash, do you know

Wheat Ram, Jalali Ram Jat

Duni Chand you are you

Manga Ram unknown dou dou

Lachho Devi wife of Duni Chand wow

Bassan Ram S/o Unknown 2

Kastu wife Bassan Ram two

Kidu Ram son unknown do

Dhamu Ram and Kidu Ram

Veero Devi wife of Dharam Ram

Baggi Devi Kidu Ram 2

Thakur Das son of Fungi Ram wow

Dharmo wife Thakur Das Do

Sadhu Ram, Unknown

Mathro " Sadhu Ram do

Bhagat Ram son unknown wow

Life "Diamond" wow

shiv ram do life two

Hari Chand "Diamond" two

Chuhda Ram » Harichand two

Sundar Das, Diamond wow

brothers wife sundar das wow

Dullaan "Diamond" wow

hawk putra bagu two

Haro wife unknown

Paras Ram son of unknown

Solder " Diamond jut

rukkan wife life "

Bhulla Ram son of Totu Ram "

parrot wife hariya ram "

Jankar son of Hariya Ram वड

Balkar" Hariya Ram two

Nahpa " Hira Ram two

mehri wife bhagat ram two

gulan vu phula ram वड

Lachchami, Ram Ditta "

Ram Ditta son unknown two

Mohano wife Karma Chand "

Banso daughter of Karma Chand wow

Bassan son unknown

Ichchro wife bassan wud

Kadhala

Memam Widow Kalu Ram

Kishan Singh son of Aonsu Ram

Kesar Singh " " "

Sarwan Singh II wow wow

Krishna Singh Nand Singh ३३

Jhanda Ram, Dunichand

Kartar Singh son of Dunichand

Hariya Ram Khiyali Ram and

Kashi Ram, Amru Ram

Gyan Singh Bhagat Ram Do

Gopal Singh Ban Singh Do

Shahani wife Gopal Singh

phula ram son dali ram

Belu Ram, Phoola Ram

Des Raj, Belu Ram

Hans Raj Belu Ram II

You are Nahapa Ram,,

you Bala Ram ” ”

Jiyuni Devi widow of Nahpa Ram

Jaimal Singh son of Dali Ram

Amar Singh, Jaimal Singh

Gopal Singh son of

Guran Ditta is here

Chetu Ram son of

Singh 99 Mitth Ram 99

son of, Hari Jand Dali Ram

Masan widow Hari Chand

Natha Singh son of Gokal Ram

Prem Chand Natha Singh Do

Karma Chand Gandu Ram do

Falla Singh, Tota Singh

Kartar Chand son of Sadhu Ram

Kartar Singh Dal Singh Do

sadhu night and dal singh

beautiful slave video ” ”

Dayal Singh, Sundar Das

Bhangali

Saint Ram son of Lachham Brahmin

Hariya Ahir son of Thena Ram Jat

Gopi Ahir, Thanna Ram Jat

Radhi Ahir Wife Maganta Ram Jatt

Ausun son of Jaimal Asla Jat

Khemo leaves and aslan jatt

Win, sons! ”

Ghunha son Sohna Ahir

Khem Kaur wife of Kishan Singh

Mahagan Putra Mathra Khabvat

Hari Singh see you

Mela Ram and Gandu Asala

government ” gopi samotra

and Dunna Chetu Jat

brothers wife dunna jatt

Uncle's wife Sadhu Ram Jat

Lahnu son sohnu asla

Lacho wife lahna asla

poonnu son do you

brothers wife poonnu

Dhamulo

Mehta's wife Mathura Chib

Sadhu's son Ruda

Amar Singh, Ruda ”

indra you are ruda do

Jalal Singh, Arjun Jat

Tirath Ram, Bhagat Ram Brahmin

Sawan Ram, Bhagat Ram and more

Draupadi wife of Bhagat Ram ”

tirath son bhagat ram 2

and Feru Jyoti Jat

Punna Widow Karma Jat

Karan Singh son of Gadun Ram

sado wife karma singh

"Daughter of two knowledge."

Sheru Putra Joti Ram

makkho wife jyotiram

Hariya son unknown

Sai " Hariya

Jeeto daughter Hariya

Variam Singh son of Hariya

Nahamo wife Munsha Singh

buggy wife jalal

Bajir Singh son of Gopal Singh

Jalhi Putri Gopal Singh

Pratap Sis son of Sohnu Chib

Shahani wife Pratap Singh

punna wife amar vu

Malan, you are

Sakhi Sodhanu Ram do

Gopal Singh son of Anna Jatt

wazir wife do

you really want to be a daughter

do

Munshi Singh son of Vakil Chand

sweet one

baga son butter jut

punna wife do

do you have profit son

Sulakhni wife benefit

wow

Jagat Singh son, 2

Kaisari wife of Jagat Singh Jat

Guria son of Bagu Jat

Haria, Raina Jat
Rena "Flame,"

Jura do " Ganga

Bundan wife Jura ॐ

sacrificed

Son, you are

Ramchand " " "

Draupadi wife of Beli Ram

Sadro wife Ram Chand

Raja Ram son of Bello Ram

Munshi Ram, Beli Ram

Valak Ram, Beji Ram

Channa Do

" "

Kartari Putri Beli Ram

Ram pyari, do you

Guddi woo woo

woo

Bhulla son Ramchand

Fajja "Totu Ram

Santo wife fajja

fair ram putra fajja

you and me desh raj

Melo Devi daughter,

Kars Chand son of Totu Ram

Abbowala

Shankari wife of Mahru Chamar

Brothers do Anantu "

Mast Ram son of Sunko Chamaar

Bagu " Taboot Chamar

Lachchman "Bagu Chamar"

Mango »

Bassan Chamar

Ananti wife manga cobbler
 Uncle's son Variam Chand
 Taro widow Variam Chand
 Variam Chann son of Manga
 Ram Santo daughter of
 Manga Ram Dasu son of
 Dali Ram Mehar Singh,
 Mangtu Jat Deviya and Pothi Jat
 Bindu son of Mangtu Jat

Kangra

Nanaki putri lojar ram
 Hasna S/o Nihla Jatt
 Buta Ram, Nihala Jat
 Labbu Bassan Jat video
 Loser do Kandu Ram Jat
 Sulakhni wife of
 Lojar Jat Booti Ram son of
 Lojar Jat Shankar Kathu do Lahna
 Das or
 Lahna do or unknown

Hazara

Gyan Singh son of Chaman Ram
 Dharma wife Gyan Singh
 Pritam Singh son of Gyan Singh
 Rano daughter Gyan Singh
 jeet singh watchman
 karma wife jeet singh
 Guddi daughter, do

Moti Ram son unknown
 Madu Ram Moti Ram and
 Indra Ram,, Moti Ram Indro
 daughter Moti Ram
 Jiyo Devi wife Moti Ram Asa

Ram son Bagu Ram Gulabu Karma

Singh Jhandu

Unknown Ram Saddha wife

Karma Singh Jiyo,

Brihda Ram Hardai,

Moti Ram Krishna

daughter,, wow

hero wife Bagu Ram

Bagu son Unknown

Garden

Binder Ram son of Jalha Ram

Jagat Ram Chadta Ram

rukka wife jagan ram

Lakha Singh son of Gopal Singh

Ganga wife Khushiya Ram

mathro wife phoola ram

girl, mangat wow

Jalha Ram son of Mangat Ram

Karm Singh and Seela Ram

Ram Chand, Khushiya Ram

Lal Singh, Jagat Singh

Kanshi Ram Jyoti Ram

run away wife gyan singh

Shakuntala daughter of Gyan Singh

Salima Matta

Jhandu Ram son of Geepo Ram

Saint " " "

मुष्मी " " तबखू "

Advocate

" फकी "

Bhajan Lal, Advocate,

khamo puttri vakik ram

Kanshi Ram son of Gopi Ram

Maya wife Kanshi Ram

Pashouri Ram Pukat Kalu Ram

Santo daughter of Pashouri Lal

Punna wife of Pashori Lal

Dharma search for Ram

Deeds and Dallu Ram

Diwan Chand son of Mangu

Biro Putra Diwan

Gopi Ram, unknown

bungo widow unknown

Singla

Budh Singh son of

Changa Ram Sant Ram, Ruda

Ram Mur Dai wife

Sant Laddha son

Maina wife Laddha Ram Ran

Singh son, Bollywood

tomhak

Hakim son unknown

Lachho wife Hakim

Rupa son unknown

Gur Dai wife Rupa

Chunhuda son unknown

mukkad

Raja Sidd son of Jalal Singh

Banti wife of Ram Singh

Bhajno daughter of Raja,,

Krishna Singh son of Raja

Singh Makhani widow of Gopalu Ram

thief dhakki

Ausun Ram son of Wazir Chand

Fungi Ram, unknown

Amaru " Fungi Ram

Jodha, unknown

Labbhhu two unknown

Hal

Pritam Singh son

unknown Jeet Kaur wife Pritam

Gojar Guda

Maganta Ram son unknown

Basso wife Maganta Ram

Gyan Chand son of Gyanno two

daughter of " "

son of unknown

Rohlu, " "

Horo Devi Mata Rohlu

Kesro wife of Nanak Chand

Mewa Ram son of Nanak Chand

Seva Ram, Nanak Chand

Sarvan" Govinda

Amar Nath, who

Basso wife Kakku Ram

Lahna S/o Bindu

Grandfather Widow Hassan

Haro Widow Bassan

lachho wife khushiya

Hari Chand son of Do

amro daughter bassan

Maganta Putra Bhulla

Sheru, the beggar

Amri's daughter,

hero wife bagu

Santo's daughter Ruda

Chetu son Heera

shivo wife sai das

labbo wife santu

Sai Das son of Santu

Chatru son santu

flag do you do

blessing do you

sheru do Bagu

Ciara

Sant Ram son Pratap Singh

Parvat Widow Kripa Ram

Sai Singh son of Sohan

Ram Singh, runaway

run away i think

Dharam Singh Do Unknown

sadro wife jagatu

Ranjo wife sarvan

Jagtu son unknown

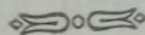
Hariya, do

sarvan is here

Jagtu Gardi

Mangtu video

dear son jagatu



My salute to you martyrs.

Deva-Vattala through the eyes of a foreign historian

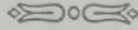
Regarding what Deva-Watala was and what was its importance, the young writer of "Khandan Chib Rajput", Raja Mohammad Iftikhar Ali Khan M.A.L.L.B. resident of Badhig (Pakistan), has remembered Deva-Watala and its residents in these words. This book of the author was published in July 1979.

"If we mention the Chib community and ignore the Deva-Vataala, this is Mahal."

Deva-Watala is a famous historical village in the Sharqi Kandi of Bhibar, but for a long time Deva-Watala is considered to be the area of Kandi. The history of this area is full of rebellions, rebellions, unrest and bloodshed. This area has seen great revolutions. The attackers forced it to bow down many times, but the self-respecting and independent Watala stood up with pride every time, as if it had never bowed down. Baddan, Suddhan and Thakiyal clans ruled this area for a long time. Khadi Khadyali to Munawar Watala was the estate of Prince Khadak Singh of Kandi for a long time.

The progeny of Raja Ghaghi Khan, grandson of Raja Dharam Chand (Shadab Khan), came down from the mountains of Naushera and Balbakhar and settled here. The Chibs of Watala remained firmly and strictly steadfast on their indigenous religion, Hinduism. For the sake of their religion and independence, they faced the attackers for centuries and performed great feats of bravery and courage. In their own community, their Muslim brothers, the families of Raja Mal Khan and the leaders of Sultan Khan tried very hard to defeat them, but the tough Watala did not give in to anyone and like the border Pathans, they became a constant threat to the entire area.

According to Sir Lepel Griffon, "The area of Deva-Watala is famous for its bravery, valour and ferocity", but the partition of Basangir ended the centuries-old fascination and extremely dreadful history of Watala forever. The remaining task was completed by the Indo-Pak wars of 1965 and 1971. The hapless and incomprehensible Chib Rajputs of Watala were forced to leave the land and traditions of their forefathers. It is not known where and in what place these pure pearls of the Chibhal community have disappeared.



Organization is the center of life. Rise above selfishness, the interest of the country is paramount. A life dedicated to sacrifice and the country is admirable. A life full of personality in the interest of the country is the criterion of an ideal citizen. The image of the country will be as per the citizens. Those who build the country should build their lives on the basis of sacrifice and good conduct. Before making others virtuous, become virtuous yourself. Addiction is a blot on citizenship.

Madhavrao Sadashivrao
Golwalkar

The path of evil leads to hell while the path of goodness leads to peace and heaven.

Harvansh Singh Nirmal

Sometimes Dharmasya Glanirbhavati Bharat.

Abhyutthanam Dharmasya Tadataman Srijaamyaham.

In the Gita, Lord Shri Krishna Ji, while inspiring Shri Arjun about the duties of Desh Dharma, Samaj Dharma and Manav Dharma, has said that - O Arjun! Whenever there is any loss of Dharma, only then I take a human body to re-establish Dharma.

This is the situation that is developing in our country and society today. It is the duty of every human being to change this. This may not be in the form of war but in the form of a political system.

- Geeta

**No place is more respectable
than the land of birth.**



Baldev Singh Chib

He was born in a farmer's family in January 1925 in the fertile area of 'Deva Vatala' (Tehsil Bhimber) in Pakistan-occupied Jammu and Kashmir. The country was divided. He resigned from the post of teacher and formed 'Lok Sena' to protect Deva-Watala from tribal attacks. He worked day and night to maintain Hindu-Muslim brotherhood.

After partition, he kept fighting the government as a refugee leader for three years. To face the economic conditions, he joined the Indian Post and Telegraph in 1950. In 1972, the seed of public service sprouted in his heart again and he left the post of sub-postmaster and jumped into active politics. He could not stay in the current corrupt and tainted politics for long, so he focused his attention towards 'rural social reform'. A link to this is that he remained elected as the head of Jammu-Kashmir 'Kshatriya-Samaj' for eight years till 1987 and kept drawing the attention of this society towards social evils.

Inspired by the Rashtriya Swayamsevak Sangh, you made the activities of the Sangh a part of your life. You have a special interest in environment and agriculture and flowers, plants and birds are your friends. You consider Gayatri Maa as your deity and spend a lot of time reading and writing about history. Your main works are 'Amar-Kahani' and 'Atrah-Din' in Hindi and 'Meri Pasand' in Urdu language.

Divine

The companionship
of loving memories increases the soul's
endurance and the soul becomes victorious.

Looking at the faults and

demerits of others does neither

good to oneself nor

to others